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NEW RESEARCHES

ON

ANCIENT HISTORY:

EMBRACING AN EXAMINATION OF THE HISTORY OF THE JEWS UNTIL THE CAPTIVITY OF BABYLON; AND SHOWING THE ORIGIN OF THE MOSAIC LEGENDS CONCERNING THE CREATION, FALL OF MAN, FLOOD, AND CONFUSION OF LANGUAGES.

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PREFACE.

Is it then true that *Ancient History* is a problem entirely inexplicable, and that we are condemned to have none but vague ideas even of that part of it to which our system of education has attached a religious importance? What! within the last hundred years, the human mind has penetrated a multitude of nature's secrets, in astronomy, in natural philosophy, in chemistry, &c., and it cannot explain the enigmas it has itself created in historical relations! Whence comes this whimsical paradox? I interrogate the observers of natural facts; I ask them by what ingenious and sure methods they have made such happy discoveries, surmounted such subtle difficulties? they answer: "by subjecting ancient theories to a new investigation: by exposing the error or the fallacy of certain facts on which these theories were founded; by acknowledging only the truth of the facts established by experience and analysis; in fine, by not subscribing to any assertion through respect for names and authorities, but only through the evidence arising from demonstration."

I turn towards those *relaters* of human events, those writers who encumber our libraries with volumes on *Ancient History:* I ask them why, notwithstanding their learned and voluminous labours, our knowledge

since two hundred years has made no progress beyond the short space of the six centuries which precede the Christian era? "Our task, (say they) is much more difficult than that of natural philosophers: we do not operate like them, on palpable bodies, on facts submitted to the evidence of the senses: like a jury of inquest, we operate on moral facts which are not present, which even no longer exist, and which are sometimes related to us by witnesses, at others by persons who have not seen them: the different languages of these relaters having fallen into disuse, it is a first obstacle for us to be obliged to learn them; and even we may commit many errors in explaining them; afterwards we must seek the facts, or rather proofs dispersed; often altered in their passage from mouth to mouth, we must confront the recitals, appreciate the morality and the prejudices of the relaters; and on some articles their contradictions are so positive, that they occasion inextricable difficulties. This is not all, adds a learned critic of the last century,* and it is not the only or true reason of our ignorance: there exists a much more radical cause, not avowed by my learned colleagues: like them, I was persuaded that the difficulties which stopped them in history, and particularly in ancient chronology, must by their nature be insurmountable, and thought it was presumptuous to attempt what men of great reputation had not been able to accomplish; but when I explored

* Freret, first pages of his *Observations Générales sur l'Histoire*, first volume of his works, page 55, and *Memoirs de l'Academie des Inscriptions* volume VI.

the paths they had followed, I saw with surprise, that the ill success of their efforts was only to be attributed to the defects of their method; they began by forming an opinion on ancient history; on the times prior to Kyrus, and afterwards their study seems to have been, not to arrive at the knowledge of what is, but to find proofs of what they imagined ought to be," &c.

I understand you, judicious Freret; you mean to say, that by the effect of an ancient and inveterate prejudice, our learned have perverted one of the *witnesses* of antiquity; because, instead of hearing, with impartiality, the depositions of the Jewish people, they have adopted them with a blind respect, and have erected them into supreme decrees, to which they have subjected willingly, or by force, the testimony of their peers.

In fact, if I pursue the books written on Ancient History for the last two hundred years, I see their arguments, their systems, generally founded on this principle: "That the Chronology of the Jews is the indispensable rule for that of all other nations, and that all other Chronologies must be lengthened or shortened according to their standard."

Is it surprising that with such a method, our knowledge has remained stationary in the same place where Joseph Scaliger and father Petau left it more than 200 years ago? and could it be otherwise, when the learned,*

* Beginning by Africanus, a priest, about the year 220, the first christian chronologist who dislocated all the *pagan* annals to adapt them to the Jewish system: then Eusebius Pamphilus, Bishop of Kaisarié, about the year 326; the monk George, called Syncellus, who wrote about the year 800; Joseph Justus Scaliger, *a devout Calvinist*, published

who cultivated this branch of instruction, were almost all ecclesiastics, who, attributing to themselves *ancient History* as their domain, on account of its connection with the creation of the world, considered their conscience and religion interested in supporting the infallibility of the Jewish system.

Will you dissipate, at least in part, the obscurity in which antiquity is involved? above all things, dispose your mind to acknowledge and accept the light of truth: lay aside every predilection in the interrogation or audition of the narrators: in a word, after the method of natural Philosophers and Geometricians in the mathematical sciences, you should admit by anticipation no one fact, no assertion, the certitude and moral probability of which was not previously discussed and reduced to its just value.

It is in this disposition of mind that the Researches, which we submit to the reader, have been made; and, because arithmetical calculations is the least irritating, and least objectionable of all objects of discussion, and all means of proof, it is upon Chronology, the arithmetic of history, that we shall first exercise our criticism: We shall examine—

in 1583, his book *de emendatione temporum*, (reform of time;) Denis Petau, *a Jesuit*, his antagonist, published in 1627, his (true) *Doctrine of time;* Usher, a Theologian, bishop of Armagh, published in 1651, his *annals of the Old Testament*, a dogmatical work, without discussion or proof of opinion; Alphonsus Desvignoles, a protestant minister, published in 1732, his *Chronology*, the most methodical book of the kind: these are the heads of the science, to whom may be added, Riccioli, *a Jesuit;* Marsham, *a devout Catholic;* Newton, when he commented the Apocalypse; Bishop Bossuet, Pezron, and Hardouin, *Jesuits;* Abbé Fleury; Dom Calmet, *a Benedictine;* Rollin, *rector* of the University; Abbé Lenglet du Fresnoy; Larcher, translator of Herodotus, &c &c. &c.

First. What degree of exactitude and correctness the chronological system of the Jews, intrinsically considered, presents.

Second. On what bases of facts, or of reasoning, its authority is established, laying aside every dogmatical opinion.

Third. Who have been, and who *could not be*, the authors of the books which present us this system, founding our arguments, our proofs, in this respect, solely on the implicit or positive avowals of these books.

Having established these bases, we shall see what consequences result from them for the establishment of ancient Chronology in general.

Let us begin by the times the best known, the most susceptible of illustration, and let us first discuss the period of the Jewish kings, from Saul to the destruction of Jerusalem, under Zedekiah, 687 years before our era.

SECTION I.

			Saul.....*omitted*	out of the account.
			David.....40	
			Solomon 40	
Kings I.	chap. xiv.	ver. 21	Rehoboam	17 Years.
	chap. xv.	ver. 2	Abijah	3 "
		ver. 10	Asa	41 "
	chap. xxii.	ver. 42	Jehosophat	25 "
Kings II.	chap. viii.	ver. 17	Joram	8 "
		ver. 26	Ahaziah	1 "

Total....95 Years.

SECTION II.

chap. xi.	ver. 3	Athaliah	6 "
chap. xii.	ver. 1	Joash	40 "
chap. xiv.	ver. 2, 17, 23.	Amaziah	14 "

Total....60 Years.

SECTION III.

		Amaziah continued.	15 Years
chap. xv.	ver. 2	Uzziah	52 "
	ver. 33	Jotham	16 "
chap. xvi.	ver. 2	Ahaz	16 "
chap. xviii.	ver. 6	Hezekiah	6 "

Total...105 Years.

			111 Years—months		
Idem	23 Years.	Jehoahaz	—	"	3 "
Manasseh	55 "	Jehoiakim	11	"	— "
Amon	2 "	Jehoiachin	—	"	3 "
Josiah	31 "	Zedekiah	10	"	6 "
	111 Years.		Total....133 Years—months.		

SECTION I.

Kings I.	chap. xiv.	ver. 20	Jeroboam I.	22 Years.
	chap. xv.	ver. 25	Nadab	2 "
		ver. 33	Baasha	24 "
	chap. xvi.	ver. 8	Ela	2 "
		ver. 15	Zimry, 7 days	— "
		ver. 23	Omri	12 "
		ver. 29	Ahab	22 "
	chap. xxii.	ver. 51	Ahaziah	2 "
Kings II.	chap. iii.	ver. 1	Joram	12 "

Total....98 Years.

SECTION II.

chap. x.	ver. 28	Jehu	28 Years.
chap. xiii.	ver. 1	Jehoahaz	17 "
		Joash	16 "

Total....61 Years.

SECTION III.

chap. xiv.	ver. 41	Jeroboam II.	41 Years.
chap. xv.	ver. 8	Zachariah, 6 months	— "
	ver. 13	Shallum, 1 month	— "
	ver. 17	Menahem	10 "
	ver. 23	Pekahiah	2 "
	ver. 27	Pekah	20 "
	ver. 1	Hosea	9 "

Total....82 Years.

NEW RESEARCHES

ON

ANCIENT HISTORY.

CHAPTER I.

PERIOD OF THE JEWISH KINGS.

THE table prefixed, which has been faithfully drawn from the text of the *Book of Kings*, shows at three different epochs, taken in the list of the kings of Samaria, and in that of the kings of Jerusalem, cor-relative differences which should not exist; for certain reigns beginning and ending together at the same date, according to the text, the sums of addition ought to be the same when compared at any given epoch. For instance, in the column of the kings of Samaria, Section first, those princes reckon three years more than those of Judah. In the second, only one year, and in the third they have twenty-three years less.

The two first differences are trifles that may be explained away and made to disappear, by uniting together the first and last years of four or five successive princes; but the surplus twenty-three years to be found on the side of the kings of Judah, admit of no palliative. Chronologists have written large volumes on this problem, without being able to resolve it, because, laying down as a fundamental principle the infallibility of each text, it becomes impossible for them to reconcile

what is evidently contradictory. Not only the texts are at variance in the recapitulated sums, they also differ, almost at every verse, in the respective comparisons of the reigns; for instance, one text says (*Kings* ii. c. xiv. v. 23), In the fifteenth year of Amaziah, king of Judah, Jeroboam II. became king of Israel, and in the fifteenth year of this Jeroboam, Amaziah terminates a reign of twenty-nine years.—(*Ibid.* v. 17.)

Therefore Uzziah, son of Amaziah, succeeded him and reigned in the sixteenth year of Jeroboam, and yet the text says (ch. xv. v. 1st) that it was in the *twenty-seventh year.* Some chronologists endeavour to find here an interregnum that retarded Uzziah's coronation; but this hypothesis is destroyed by the precise terms of a passage stating that "all the people took Azariah, called Uzziah which was sixteen years old, and made him king instead of his father Amaziah."—(*Ibid.* ch. xiv. v. 21.)

This error of *twenty-seven years*, may be corrected by attributing it to the transcriber, who should have written seventeen: but immediately after, another similar fault recurs; for Jeroboam II. having reigned forty-one years, fifteen of which were in the time of Amaziah, the remaining twenty-six must have been during Uzziah's reign; consequently Zachariah, son of Jeroboam, succeeded him in the twenty-seventh (for the twenty-eighth) year of *Uzziah*, and yet the text says the *thirty-eighth year* (*Kin.* II. c. xv. v. 8.) But this is not all; such is the confusion in these comparisons of one reign with another, that according to the dates laid down, one prince must have begot at the age of eleven.

(*Kin.* II. c. xvi. v. 2.) Ahaz, son of Jotham succeeded him at the age of twenty, and reigned sixteen years; consequently he lived thirty-six. His son Hezekiah succeeded him at the age of twenty-five; therefore Ahaz was a father at eleven, and begot him at ten;

which in history is too extraordinary not to have been particularly noticed.

It must be candidly avowed, that almost all the compared dates of the *book of Kings* are incorrect, and their inaccuracy forms so connected a system, that we cannot entirely attribute it to the negligence of transcribers. It must rather proceed from the writer himself, who composed this abridged extract of the official archives after the return from Babylon. We shall not enter into the fastidious and unimportant details of all the articles; but confine ourselves to proposing for the *twenty-three years* of the third Section, two corrections which mend it almost entirely.

The first of these corrections, already admitted by many chronologists, falls on the reign of Uzziah, who got ten years too much on account of an ambiguous phrase, and reckoned for fifty-two instead of forty-two. The text says:* After a glorious reign of many years, Uzziah, surnamed Azariah, was smote with a leprosy; and he was a leper unto the day of his death, and (according to the law) he dwelt in a separate house. During that time Jotham, his son, *judged the people in his place* [in the king's palace.†] In Hebrew style, *to judge* is to *reign:* thus Jotham *reigned* in his father's place while still living. And how long did he judge? and was the time of his reign reckoned for the father, or for the son? These questions have been proposed by several critics; when we repeat them, we are of opinion that this *equivocal time* was ten years, and that it is it which, reckoned both for the father and the son, has introduced an error of ten years that occurs everywhere. The primitive and true statement is, that Azariah reigned *forty-two years* alone, and *ten years* conjointly with his son, in all fifty-two. Jotham reigned

* *Chronic.* II. c. xxvi. v. 21; *Kin.* II. c. xv. v. 5. † *Super domum regis constitutus.*

six years olone, and ten with his father, in all sixteen. But by not making the distinction, the writer has been drawn into a labyrinth of contradictions: these *ten years* and six years are so truly the knot of the difficulty and the true means of resolving it, that they are found to recur incessantly in the analysis and decomposition of the reigns. It is these *ten years* that occasion the false date of Uzziah's accession put down in the *twenty-seventh year* of *Jeroboam* instead of the seventeenth (page 12). It is they that afterwards reacting on Zachariah, make him succeed to Jeroboam in *the thirty-eighth* instead of *the twenty-eighth year* of Uzziah. These same *ten years*, subtracted from the age of Jotham, who was *thirty-five years old* instead of twenty-five, when he reigned with his father, make him the father at sixteen instead of twenty-six of his successor Ahaz, who in his turn losing these *ten years*, begot at the age of ten instead of twenty. By re-establishing the reign of Uzziah *alone* at forty-two, and his son Jotham's at sixteen, of which ten were during Uzziah's life time, all is set to rights; but there still remains for the kings of Judah an excess of thirteen years.

Here the authority of the celebrated *Alexandrine* manuscript, which we shall hereafter see restoring to the reign of Amon, Josiah's father, *ten years* wrongfully taken away from him, furnishes the means of recovering eight from the reign of Pekahiah; for instead of the two years allowed by the vulgar texts to this prince, son of Menahem, the manuscript counts ten years. This same reading is found in Eusebius (*Chronicon*, page 24) and what is more, in Syncellus (page 202.) This time he prefers to that of Africanus who, he observes, allows only *two years* for that prince (like the Hebrew text). Consequently several of the most ancient Greek manuscripts agree to give ten years to

Pekahiah; which restores eight years more to the branch of Israel, and leaves it only a deficit of five years, or rather of three years and a half when compared with Judah, and because the two first Sections of *Israel* have a surplus of four years, we find that the three sums added together and balanced produce 249 years, which differs only by a single year from the sum of the kings of Judah, which is 250.

After these different corrections, if we calculate the total duration of the kings of Judah, from the first year of David to the last of Zedekiah, we shall find 473 years.

And because the foundations of the temple were laid in the fourth year of Solomon, that is, full forty-three years after the first of David, and burnt in the nineteenth of Nebuchadnezzar, we have for the duration of that building 473,—deducting forty-three — 430 years.

Here some reflections arising from the subject, present themselves. How can we reconcile, for instance, the high idea entertained of the origin and nature of these Jewish books with the inaccuracy, negligences, and material errors of their composition? and all these defects cannot be ascribed to the copyers: if the calculations had been clear and well arranged, if the partial sums had been controlled by a recapitulatory addition, copyers would not have committed so many incoherences. This disorder in the Chronicle of Kings is a manifest proof that no public authority superintended its composition; that it is not an official production, but the voluntary work of one or more individuals having no authentic character, and whose name for that reason is not subjoined. It is easy to conceive how all this came to pass.

As long as the national power subsisted, the royal registers, quoted in the Chronicles, were kept with

more or less attention, and there were regular and authentic annals; but when strangers had violated the throne and broken the sceptre; when the king of Egypt, Nekos, master of Jerusalem, had deposed the king and ransacked the treasury; when the king of Babylon, in particular, had carried off the vases, the ornaments, and plundered all sorts of treasures and preserved monuments; when he had transported all the principle families, it is evident that in the plunder of a town taken by storm, of a palace ransacked, of a temple in flames, the preservation of the books was a secondary object abandoned to the personal and gratuitous zeal of some men of letters, and consequently exposed to all the risks which one or more individuals must run in the midst of the calamities of a dreadful war. A great number of books must have been sold, burnt, and dispersed. On the return from captivity, all remnants saved from the wreck became more precious; but voluminous and expensive manuscripts could excite but little interest and have but few admirers in an ignorant and ruined nation. Some individual must have been accidentally found who, uniting a taste for the subject, with the means of execution, drew up the abridgment or extract we possess: what were his materials, and what his manner of employing them? Thereupon we can only form a judgment by induction from what remains. If this person was a man of rank like Ezra, he would be known and mentioned; if his materials were complete and in tolerable order, he would only have had to class them; had he the spirit of order and criticism requisite to clear up difficulties, he would have composed his work with a perspicuity that would not have left so great a latitude to transcribers. If, for instance, he had stated the positive duration of Saul's reign, would this duration have been totally omitted in all the manuscripts without exception, and in all the versions, begin-

ning with the Greek version under Ptolemy? and if he had mentioned the total duration of the kings of Jerusalem, would it be liable to the variations and discordances in which we now see it float? This capital omission is the cause of all the disorder in their list, at the same time that it seems to be the effect of the compiler's hesitation and perplexity, not venturing to pronounce. Some copies having been taken of his manuscript, his first readers must have made the remark: this gave rise to some calculation, some inquiry; an oral opinion must have prevailed among the doctors; and some one wrote on his copy the sum he believed to be the true one. Suppose 473: In course of time, by the effects of wars and the dispersion of the Jews, this tradition was lost. Some doctors must have remarked the ambiguity in the text, so intricate in that which relates to Uzziah's reign, and the association of his son. Some counted the *ten years* of partnership separately; others included it in the father's reign: a surplus of *ten years* crept into the text; one class of manuscripts reckoning 483, whilst another adopting the number 473, endeavoured to suppress the ten superabundant years, and the reduction fell on the reign of *Amon*, father of Josiah, as we shall see; these different readings must have been very ancient, since we find them in the Greek version of Ptolemy and in the historian Josephus, whose contradictions appear to be owing to the diversity of the manuscripts he consulted and followed, excepting however the opinion imposed on him by the Asmonean Synagogue, of which he was a member. The result of these contradictions is not unimportant to the present question; but not to lose the thread of it, we must go back to the reign of Saul.

The duration of this reign, as given in the Hebrew text, is absolutely inadmissible.

Saul [says the text,*] *was one year old when he reigned, and he reigned two years.* First, it must be observed, that the text does not say exactly *one year*, but .... year, leaving the number blank; and there is no translating *one* without the word *ahad*, which expresses it. The first of these data is so absurd, that nobody undertook to defend it in its literal sense; some interpreters had recourse to mystical and allegorical meanings, which signify nothing. The second is so contrary to all the historical part of Saul's reign, that an alteration or rather omission evidently exists here in the text: and such is the antiquity of this omission, that the Greek version of Alexandria not venturing to admit two absurd data, preferred suppressing the entire verse. No Greek manuscript now extant makes up for it, and this reflects but little honour on the accuracy of the pretended *seventy doctors:* to supply the omission, and especially to correct the second error, chronologists invoke two Jewish writers; one is the historian Fl. Josephus, who in his Jewish Antiquities says:† *Saul reigned eighteen years during Samuel's lifetime, and twenty-two after that prophet's death.* Consequently Saul must have reigned forty years; but several serious objections arise against this assertion: all critics are agreed that Josephus' manuscripts underwent considerable alterations in their cyphers from transcribers actuated by pious motives. Now, in the present case, besides the Greek manuscripts too few in number to be conclusive, we have the Latin version which the priest *Rufin*, St. Jerome's friend, made from the Greek text of Josephus about the time of the council of Nikée; and this version, which is the standard by which our present manuscripts are judged, contra-

* Samuel, ch. xiii.; but in our translation it is rendered "Saul reigned one year, and when he had reigned two years."

† Book VI. ch. xiv. *in fine.*

dicts them here,—for it states that: "Saul reigned *eighteen years* during *Samuel's* lifetime, and *two years* (only) after that prophet's death;" making in all but twenty years.

Moreover, Josephus* in another passage† of the Greek manuscripts, corrects the error of the *twenty-two years*, when, recapitulating the duration of the kings of Jerusalem, he says: "And these kings reigned during a space of 514 years, six months, ten days, *of which Saul first king, but not of the blood of David, reigned twenty years.*" Rufin's version contains the same numbers 514 and twenty: consequently the *twenty-two* of the first passage are evidently an error, or rather alteration of the copyist through a motive we shall hereafter explain.

It may be asked whence Josephus derived his information: we will not say in the works of the Jews, his contemporaries, who were extremely ignorant: but presume that in this, as in many other instances, he borrowed from a Greek historian who appears well acquainted with every thing concerning the Jews: this historian is *Eupolemus*, whom he commends in his book against Appion,‡ and of whom Eusebius, amongst other fragments,§ quotes the following: "Eupolemus states that *Saul died* about the twenty-first year of his reign, *that David reigned forty years.*" &c. Eupolemus is pointed out to us as the source from which Alexander Polyhistor derived most of his accounts of the Assyrians and Jews; and Alexander Polyhistor having lived in Sylla's time, it follows that Eupolemus

* See Table *A*. page 218.

† *Antiq. jud.*, lib. x. c. 8.

‡ Lib. I. No. 23. Josephus associates him with Demetrius, Phalereus and Philo the ancient, as being the three best informed historians concerning the Jews. Demetrius was contemporary with, and a witness of, the Greek version.

§ *Prep. Evang.* lib. ix. p. 447.

might have lived a century before him; and as he appears to have traveled a great deal, he probably visited Alexandria, and conversed there with the Jewish doctors who, in this centre of Greek translation, executed perhaps a century before them, might have collected good traditions or marginal notes extracted from ancient manuscripts. At all events, it is certain that the fragments of Eupolemus prove him well informed concerning the Jews. As to the total duration of the kings of this nation, which we estimate at 473 years, independently of Saul, and at 493 including that prince, the only difference between this sum and that of the Hebrew text is, that the latter retrenches from king *Amon ten years*, belonging to him as we shall see in the article of the Assyrians, and doubles the first ten years which we simplify; this identity justifies the belief that our calculation is the old and true one; and it appears to have been that of the historian Josephus, when the alterations and contradictions of his principal passages are not taken into account. For instance, his detailed list, which we give in Table *A*, makes, according to the Latin translation of Rufin, a total of 492 years, and if we reckon for forty years, *Joash*, whom he counts only for thirty-nine; we shall have exactly 493 years.

It is true that his Greek list is very different, as it amounts to 533 years, Saul reckoning for only twenty. But there is an evident mistake with respect to Solomon, to whom he allows eighty years, and who, according to all the texts, has only forty. Deduct then forty from 533 there remain 493, the true number.

We have seen that in another passage Josephus* allows for the duration of the kings of Jerusalem 514 years, including twenty of Saul: this is in manifest

* *Antiq. Jud.* lib. x. c. viii.

contradiction to the 533 of his Greek list, and gives a surplus of twenty years over the 493 of his Latin one; it is not probable that he here counts Solomon for the forty years that belong to him, but that transcribers added to Saul the twenty years wanting to complete the forty they wished to make up: this alteration must, therefore, have been prior to Rufin himself, and we see what confusion is introduced into the text of authors by inexact copyers. But why should we be surprised at such audacity in barbarous ages, and in the survey of manuscript copies, when, in our own time, *Havercamp* presumed to insert in his printed edition a shocking alteration, an important forgery, by writing 522 in his Latin translation, instead of 532, which is found in the accompanying Greek.*

* See lib. xi. c. iv. at the end. Josephus says that the monarchy lasted, after Saul, 532 years and six months. Rufin's translation says the same; and Havercamp took upon him to insert 522, which is equally false: as to Solomon's eighty years, was it by Josephus or by his copyers they were imagined? We cannot take upon us to decide; but to him alone are to be attributed the ninety-four years he makes that prince to live, and which are incompatible with the time of his mother's being carried off about the fourteenth or fifteenth year of David's reign. Solomon must have been near twenty-five at his accession, and his firm and prudent commencement answers to that age. Josephus cannot, however, be everywhere acquitted of violating the rules of criticism and just calculation: for instance, he says, that "Ahaz reigned sixteen years and lived thirty-six: his son Hezekiah reigned twenty-nine years and lived fifty-four." Therefore Hezekiah was twenty-five years old when he succeeded Ahaz, who having lived only thirty-six, must have begot him at the age of ten or eleven.

Two other contradictions are to be found in Josephus concerning the duration of the Jewish kings: "The temple," says he, (Book X. c. viii.) "was burnt by *Nebuchadnezzar* in the eighteenth year of his reign, the eleventh of Zedekiah, 470 years and six months after its foundation (by Solomon)." First, the *Book of Kings* attests that the temple was burnt in the nineteenth year of Nebuchadnezzar by Nebuzardan, one of his generals; afterwards these 470 years are a manifest error, for the foundation of the temple having been laid in the fourth year of Solomon, if from 493 the total duration of the kings be deducted; first Saul's twenty years; second David's forty; third the three first years of Solomon; total sixty-three, there remain only 430, and not 470 years; but the difference between 430 and 470 is precisely the forty

The second writer, invoked by chronologers in support of Saul's forty years, is the author of the Acts of the Apostles. This anonymous writer makes St. Paul say, (ch. xiii.) when haranguing at Antioch of Pisidia, that, God having delivered to our forefathers the land of Canaan, gave them judges for *about* 450 years until Samuel; then when they asked of him a king, he gave them Saul during forty years.

These two numbers have much embarrassed ecclesiastical writers, because the first formally contradicts the *Book of Kings*, where it says that "since the departure from Egypt till the foundation of the temple, there elapsed only 480 *years*." St. Paul supposes upwards of 570; and because the second is found in no other canonical work, it is inconceivable where St. Paul could have taken it. This difficulty, treated theologically, appears to us really insoluble; but if examined according to the natural and general principles of historical criticism, we first will ask who is *this Author of the Acts*, unknown both as to time and place; what proofs are there of the authenticity of his book, of the period even of its appearance, of

years which Josephus added gratuitously to Solomon's reign, made to amount to eighty instead of forty years. But if we reckon those 470 backwards, that is, beginning at the eleventh year of Zedekiah, we shall find that their first year coincides exactly with the fourth of David, instead of the fourth of Solomon. This mistake can only come from Josephus. It occurs once more in Book xx. c. ix. where he says:—"There were eighteen high-priests from the foundation of the temple to its destruction by Nebuchadnezzar, in a space of 466 and a half years." Here is another variation of four years, which can only be attributed to this author: it is remarkable that these 466 and a half years, counted upwards, falls exactly on the eighth of David; that is, on the first year of the occupation of Jerusalem, when the ark was transferred thither by that prince, and this reckoning Solomon for forty years only, which is exact in every respect. This passage has moreover the merit of showing that the list of the high-priests was a private monument independent of any other chronicle, which Josephus, as being a priest's son, had access to, but which he made use of without discussing or comparing it with his other calculations and authorities.

the author's presence at St. Paul's discourse, of his accuracy in recollecting and quoting the numbers as given by the Apostle? and because no satisfactory answer can be given to all those questions, we maintain that his numbers rest solely on the personal authority of an unknown individual, without date or title, that his 450 years proceed from a manner of counting time under the judges, which shall be explained in its proper place; and that the *forty years* of Saul seem to come from the same talmudic source as Solomon's eighty, a doubling system, of which other examples occur: nevertheless we do not pretend to say that the anonymous writer copied Josephus; on the contrary, we are convinced, that in order to make it coincide with this passage of the *Acts of the Apostles*, devout transcribers have altered Josephus's text, which in the Greek gives twenty-two instead of two. Whatever may be the origin of these errors, an exact analysis of Saul's life will fully prove that this prince could not and did not reign *forty* but *twenty years*.

David was thirty years old, when after Saul's death he began to reign at Hebron.—(*Sam. Book* II. c. v.) —He must have been at least twenty when he was presented to that king to combat the giant; for when Saul represents to him that he *is young*, whilst his adversary is a full grown and experienced man,* David answers, that *already* with his hands he has strangled a bear and a lion. And shortly before the officer who *recommends* him to Saul, calls David *a mighty valiant man and a man of war;* † which could not be said of a young boy of fifteen or even of eighteen. Whence it follows that David lived nearly ten years with Saul; therefore Saul began his reign ten years before; and if we carefully read his history after the 8th and 9th

* *Sam.* Book. I. ch. xvii. v. 34. † *Ibid.* ch. xvi. v. 18.

chapters, we must be convinced that these ten years are sufficient for all the events, which are: 1st, The war against *Nahash*, king of the Ammonites, a war which occasioned Saul's election.—"At the end of one month, it is said (ch. xi.) he marched to the relief of the city of *Jabesh*, defeated the Ammonites, and because his first election had met with opposition, Samuel takes advantage of the enthusiasm of the victorious Hebrews to anoint Saul a second time."* After this war of a single campaign, comes that of the Philistines, in which, at its commencement, his son Jonathan proves himself a warrior as vigorous as brave, which supposes at least twenty years of age: consequently *Saul*, when he reigned, must have been at least forty-one; and if the present text says he was a year old, it must certainly be because the first figure 4 was effaced, and that originally there was 41. This first proposition, founded on positive facts, excludes the reign of forty years, for Saul would have been at least eighty when he died, whereas the account of his death represents him still as a warrior full of vigour, and describes his son Jonathan (who should have been then sixty), as a man of about forty, who had just had a son (*Mephibosheth.*) Besides *Nahash*, the Ammonite king, against whom Saul marches, dies only about the twelfth or fifteenth year of David (Book II. c. x.) so that he must have reigned more than fifty-five years, a thing almost impossible in an age when, to be a king, it was necessary to be already a warrior. The war of the Philistines takes up one, or at most two summers; (ch. xiv.) Saul, to fortify himself, suffers the too powerful Philistines to remain in peace; but in order to inure his people to war, he attacks, 1st the Moabites, 2dly the Ammonites, 3dly the Idumeans; all weak pastoral nations; 4thly the Syrians of Soba

* *Sam.* Book I. ch. xii. v. 12.

(to the north of Damascus, towards Aleppo); afterwards he returns to the Philistines, and finally to his expedition against the Amalekites, in consequence of which the imperious Samuel disgraces him and anoints young David. Now if it is considered that at that period among the Hebrews, organised in the same manner as the Druses of the present day, no regular troops were kept in pay, but that war was carried on by means of a convocation, and levy in mass every spring, that it generally lasted only one campaign, and was merely a pillaging excursion to recompense the soldiers; these six or seven wars can only include nine or ten years, and consequently Josephus was right in estimating the entire reign of Saul at only twenty years. But, as it really was towards the end of his reign that Samuel's death * happened, all concurs to prove the probability of the Jewish author's assertions.

The twelve years judicature he attributes to *Samuel*, are also very probable; for supposing that prophet to have died at the age of seventy or seventy-two, he abdicated at fifty-two or fifty-four; at that period (ch. xii.) Samuel demanding of the people assembled a solemn testimonial of the uprightness of his administration, says, his hairs are already grey: for a statesman worn out with business and anxiety from his youth, this circumstance answers that age. It was therefore at the age of about forty or forty-two that he began to judge, and nearly at the time of the assembly of *Mizpeh*. Now, twenty years and seven months before that assembly, was fought the battle of Aphek †, in which the Philistines took the ark, and killed the two sons of Eli, who died himself on hearing these disasters. Samuel at that time might have been twenty; and really when we compare attentively the

* *Sam.* Book I. ch. xxv.

† *Sam.* Book I. ch. v.

various events of his youth, related in the first chapters; when we scrupulously examine the skilful and secret manœuvres by which he succeeded in supplanting Eli's family; how the vexations of the high-priest's children having excited a faction against them, Samuel was selected by that faction to exclude them from the priesthood; how a man *inspired by God*, and the secret protector of the young Samuel, first remonstrated with Eli, and foretold that God would deprive his family of the priesthood to confer it on a stranger, who should be an object of envy to his family; how shortly after Samuel pretended to have heard the voice of God, expressing exactly the same language;* how this *apparition being divulged* made him be considered the *elected* of God and intended successor of Eli; finally, when it is considered how imperious, how dissembling and jealous of power he was, in the whole course of his life, it will be inferred that in the anecdote *of the vision* in the third chapter, he performed a deep and skilful part that required at least the age of twenty. Among the Jews, where thirty years were requisite to be a sacrificator, he was yet too young to replace the high-priest; but he employed that time in making proselytes and strengthening his credit against Eli's powerful family: when he thought himself sufficiently strong, he raised his standard at *Mizpeh*, being then forty years of age. Ten years after, when about fifty, he established his two sons judges in a small town, to accustom the people to obey them, and he might already have children of twenty-five; but their prevarications having excited murmurs, his ambition was disappointed, and he was forced reluctantly to name a king; the result of which, in the political organization of the Hebrews, was a change entirely similar to that which in Japan substituted the *Cubo* for the *Dairi*;

* *Ibid.* Book I. ch. iii.

that is to say, all the executive power was transferred from the hands of the priests into those of the laity and military. (*See Table B. page* 219.)

CHAPTER II.

DURATION OF THE JUDGES.

We have just obtained, for the total duration of the Hebrew kings, including Saul, a sum of 493
If we add it to that of 586
Elapsed between the destruction of the temple of Jerusalem and our era, we shall have for the first year of Saul, the year . . . 1079
Then the judicature of Samuel, estimated at twelve years, commenced in the year . 1091

As to Eli, when it is considered that this high-priest was in place before Samuel's birth; that already his children were grown up fathers of families, and that the various authorities agree in giving him seventy-eight years, when he died; the number of forty years, assigned to his judicature by the Hebrew text, will not be looked on as improbable or improper. Eli therefore began to govern in the year before Christ 1131

By how many years is this date posterior to Moses? Here great difficulties occur; for in this period of time, called *the Judges*, our only two guides and authorities are the *book so called*, and that entitled *Joshua*. Now, the account given in those two books of the duration and succession of the judges is so

vague; their calculation of the partial sums of years so contradictory to the result of the total addition, and to the recapitulation of the *Book of Kings*, that it is impossible to derive from it a regular and fixed series of time. Chronologers avow this deficiency, but do not equally admit the consequence resulting from it, that before *Eli*, there is an *interruption*, an *absolute chasm*, in the Jewish system, so that all events anterior to that high-priest float in uncertainty, and can only be classed by conjecture; our uniform intention being to give the reader, not our opinion, but means of forming his own, we lay before him, in an abridged table and easy exposition, all the chronological passages of the *books of Joshua and the Judges*, giving him notice that he will require a great deal of patience and attention in this dry and intricate discussion, which has cost us much more trouble than it can possibly cost him.—(*See Table C. page* 219.)

We see in this table, that the addition of the partial sums gives a total duration of 495 years, and yet, independently of the unknown time of Shamgar, we must also take into account that of Moses (forty); of *Joshua*, and of the *generation of Elders* who judged after him. Let us allow for the two last thirty years: and for Moses forty, equal to seventy, besides twelve for Samuel and eighteen for Saul, equal to thirty more, total one hundred. We then have from the flight out of Egypt until the fourth year of Solomon, exclusively, a duration of 595 years.

This authentic result, which cannot be controverted, is very mortifying to the Catholic and even Protestant chronologers, because it is in formal contradiction to two authorities considered by them as no less infallible than *the Books of Judges and of Joshua.* The first is that of the anonymous writer who compiled the *Acts of the Apostles*, he says, Chap. xiii.:—

"The God of our fathers suffered their manners in the wilderness *about* the time of forty years.

"And after that he gave unto them judges, *about* the space of 450 years, until Samuel the prophet.

"And afterward they desired a king, and God gave unto them Saul, by the space of forty years."—Acts, ch. xiii. v. 18.

In the first place the word *about* must appear very singular in the two first sums: they lead us to presume that the author was not sure of his calculation.

Afterwards, if we calculate from Joshua to Samuel, we really find 450 years.

Here we have the material proof that the *unknown author* of the Acts of the Apostles had no other monuments or documents than our own; but his calculation is no less erroneous, because he reckons nothing for *Joshua*, nor for the elders, nor for Shamgar, whose united times require at least thirty years, and make up 480 years.

Now if this author is mistaken in his *first calculation*, we have a right to conclude that his authority is no better in that of *Saul;* and we have already proved that in this respect he is in a positive error. His entire calculation, taken from Moses to the foundation of the temple, exclusive of *Joshua*, the Elders, and Samuel, supposes a duration of 573 years 573

And adding forty-two for these three omitted articles 42

This author would admit a total duration of 615

The second authority in contradiction to the results of the *Judges* and *Joshua*, is that of the compiler of *Kings*, who, summing up the time elapsed from the flight out of Egypt until the foundation of the temple by Solomon, says this interval was 480

years. This authority too has the more weight, as according to the common and reasonable opinion, the Book of Kings was written shortly after the return from captivity, and that the author, whoever he was, had at that period more means of information than any other later writer.

Nevertheless, admitting with the Hebrew text only *two* years for Saul; and without taking into account *Moses*, *Joshua*, the *Elders*, and *Samuel*, we have 495 years.

To which we must be allowed to add Moses's forty, total 535.

Here is a surplus of fifty-five over his 480.

The compiler of Kings must therefore have taken his calculation from another source, or made some reductions in the numbers of our list; and, in fact, we find a remarkable one expressly mentioned in the *Book of Judges:* the author relating *Jephthah's* message to the king of the Ammonites, quotes these very words of their dialogue, Jephthah says:*

"Why do you attack Israel? The king answers: because the Israelites took away my land when they came up out of Egypt, from Arnon unto Jordan.

"And why," replied Jephthah, "have you not made this reclamation for 300 *years*?" Three hundred years had, therefore, elapsed from the last year of Moses to the first of Jephthah; and if the quotation be exact, Jephthah must have been better informed of the fact than it was possible to be afterwards. Nevertheless, the list of Judges offers 319 years; and constantly omits the time of *Joshua* and the *Elders*, giving a total of 349. Now, it cannot be objected that Jephthah reckoned 300 in round numbers, when there is a surplus of forty-nine; this surplus was therefore

* Ch. xi. v. 13 and 26.

reduced in some way or other. To effect this reduction, chronologers say that, "the twelve tribes of the Hebrew people having been spread out, and as it were dispersed on both sides of the Jordan, on the frontiers of various nations, the same judicature, the same captivity did not take place at the same time to all; but that the times of different judges and different captivities ran parallel, and were erroneously reckoned double."

This explanation is admissible; it is even confirmed by the text of the fourth chapter: for it is there said, that after the *death of Ehud, the people relapsed into slavery:* but as it is impossible that Ehud judged, that is to say, governed eighty years, it is very probable that the *slavery meant* was that which Galilee underwent from Jabin, king of *Hazor*, which time was included in the eighty. But, admitting this solution, there still remains a surplus of twenty-nine years over the 300 of Jephthah.

It is also said that Samson was not a general judge,* but a *local hero*, whose theatre of exploits was the country of the Philistines; that consequently the oppression of the *Philistines, during forty years*, includes *Samson's twenty*, and was perhaps the same which still continued in Eli's time; then these forty years would include three sums which separately make up 100; and if the surplus sixty are deducted, with the twenty of Jabin, there would be eighty to subtract from 565,† producing 483 years, very nearly the 480 of the Chronicle of Kings; but the twelve of Samuel and twenty of Saul should be restored, which adds 32 to 485=517; and besides, nothing proves that the forty years of the Philistines are identical with the judicature of Eli; on the contrary, an attentive perusal of the text shows at once a chasm in the narrative,

* It is the express opinion of Usher, Petau, Marsham, Lejay, &c.

† On account of the thirty years to be added for Joshua and the Elders.

and an interruption in the events between Alidon and Eli: this chasm, instead of being filled up, is confirmed by the incoherence of the *Book of Judges* with that of *Samuel*, which ought to be a continuation of it, and whose *commencement* has no connection with what precedes. Desvignoles* expressly admits that the last verse of the history of Samson is the real conclusion of the *Book of Judges;* for, adds he, "most of the learned acknowledge with the historian Josephus, (*Ant. Jud.* lib. v. c. xii.) that the five last chapters of the Judges which treat of the anecdotes of Micah, of the levite of Ephraim, and of the war of Benjamin, ought to be assigned to the period immediately subsequent to *Joshua;*" on which we will observe, that if the anecdote of Micah, and the 600 men of *Dan*, is placed at this epoch, as is probable from certain circumstances, we must also refer to it the history of Samson, connected with it by a fact which we shall state. It would be too long to present an entire analysis of the *Book of Judges:* but every reader who examines it attentively, must be convinced, as we are, that this compilation is an incoherent assemblage of four perfectly distinct parts.

The first part, from the 1st to the 16th chapter inclusively, is, properly speaking, the history of the Judges: this narration is in such disorder, such confusion, that though it commences with these words—*after the death of Joshua*, &c., the author unnecessarily repeats the anecdote of Caleb, which happened during that judge's lifetime; afterwards he introduces in the 2d chapter, a general assembly presided at by *Joshua:* and further, copying almost word for word the verses 28, 29, 30, and 31 of the last chapter of *Joshua*, he enters on the subject of the Judges, as if he was only commencing.

* Chronology, Vol. i. page 69

The second part beginning with these words:—"In those times there was a man of Ephraim whose name was Micah," &c., includes the 17th and 18th chapters, and contains the anecdote of the levite carried away by 600 men of the tribe of Dan, who went to settle at Laish: but this anecdote has no apparent connection with the time of any of the judges; only, as it is said that these 600 men emigrated from the district of *Eshtaol* and *Zorah*, on account of their having received no inheritance in the general distribution of lands, it can be fairly inferred, *as the historian Josephus has done*, that their adventure happened shortly after Joshua's death: and then this part is ill placed at the end of the Judges, chapters xvii. and xviii.

The third part is the anecdote of the levite of Ephraim, whose ill treatment at Gibeah occasioned a civil war, in which the tribe of Benjamin was almost exterminated,* while supporting the atrocious crime committed by six of their body. Now, this anecdote, without any date, has no more connection with the history of the Judges than that of Ruth, which follows it.

Finally, the fourth part is the history of Samson, whose epoch is not indicated: only, as it is said, chapter xiii., verse the last—that *Samson* began *to be moved with the Spirit of God*, while in the camp of the tribe of *Dan*, between *Eshtaol* and *Zorah*; this connection with the anecdote of the 600 men of the tribe of *Dan*, (second part) justifies us in placing *Samson* a little after Joshua's death, which is very different from the common opinion. Now, we repeat it, any impartial reader who attentively peruses these different narrations, vague, unconnected, and having no date, will acknowledge them to be the work of different authors; who very probably were neither

* Judg. ch. xix. xx. and xxi.

witnesses of, nor contemporary with, the events, but compiled them afterwards from popular traditions; that at a later period a compiler, equally unknown, selected these scraps, and composed the confused mass called the *Book of Judges.* A note inserted in the history of the priest *Micah*, and the 600 men of Dan, shews that it was after the establishment of the kings.

"Now, in those days, it says three times (ch. xvii. v. 6. and ch. xviii. v. 1. and 31.) there was no king in Israel."

Therefore, we must conclude, *there was a king* when the author wrote; and therefore the compilation could not precede Saul, but might be much later than him. Another note inserted in the first part, (*the purely historical one of the judges,*) shews it to have been written even after the reign of Solomon; for it is said, ch. i. v. 21:

"The children of Benjamin did not kill the *Jebusites* that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem *unto this day.*"

But, the *Jebusites* are mentioned as still inhabiting Jerusalem in David's time, who towards the end of his reign bought the threshing-floor of the Jebusite *Araunah*,* situated not far from his palace; and under Solomon, they are cited as still paying tribute, (Kings, Book II. ch. ix. v. 20.)

In the continuation of that note, and in chap. ii. verse 16, the general results presented by the writer, of the state of the nation during all the period of the judges, are an additional proof of his having written late, consequently more than 400 years after Joshua, and at least a hundred after the confused events that preceded the judicature of Eli.

Now we ask on what documents, after what monu-

* Sam. Book II. ch. xxiv.

ments could he have written? what archives, what annals could he possess? if he had any, why is every thing so vague and so confused? To answer these questions, we must consider that all the space of time called *the period of the judges*, was spent in a stormy and violent anarchy, during which the Hebrews, as ferocious and superstitious as the *Wahabees*, never ceased to be agitated by civil or foreign wars; we must consider that this small nation, divided into independent and jealous tribes, subdivided into families equally independent, was a turbulent democracy of armed peasants, stirred up rather than governed by ambitious Brahmins and inspired fanatics: that in those times of perpetual wars and *ignorance* resulting from them, the art of writing unencouraged, unesteemed, was difficult and rare, and that the little instruction that existed was concentrated in the families of the Levites; that on account of this stormy, precarious life, no one had either leisure or an interest to investigate the past or futurity; that, therefore, no historical works could be composed: that, for want of a central government, there could exist no other public archives than the succession of the pontiffs. We must consider that it was not until David's reign that a system more regular, more tranquil, more fit for the culture of the mind, began to be formed: that then they had a chancery and archives, and could apply themselves to history: that then, and better under Solomon, inquiries might be made of the past; and that as at that time, nothing could be found or imagined better than what we have in the two works entitled *Joshua* and *Judges*, we have a right to conclude—first, that no authentic and regular record had been composed; secondly, that the *Books of Joshua and the Judges* are solely the *literary productions of unknown writers*, without any public authority, like the chronicles of our monks in the

eighth, ninth, and tenth centuries, in which they inserted relations entirely fabulous, amidst many historical facts.

This latter character shews itself *evidently* in the strange adventures of *Samson;* several critics, who have already made this remark, agree* to look upon this personage as the same with the Hercules of Mythology. Hercules is the emblem of the Sun; the name of Samson signifies the *Sun:* Hercules was represented naked,† carrying on his shoulders two *columns* called the *Gates of Cadiz:* Samson is said to have borne off and carried on his shoulders the gates of *Gaza.* Hercules is made prisoner by the Egyptians, who want to sacrifice him; but while they are preparing to slay him, he breaks loose and kills them all.‡ Samson, tied with new ropes by the armed men of Judah, is given up to the Philistines, who want to kill him; he unties the ropes and kills a thousand Philistines with the jaw-bone of an ass. Hercules (the Sun), departing for the *Indies* (or rather Ethiopia), and conducting his army through the deserts of Lybia,§ feels a burning thirst, and conjures *Ihou,* his father, to succour him in this danger; instantly the (celestial) Ram appears: Hercules follows him, and arrives at a place where the ram scrapes with his foot, and there comes forth a spring of water (that of the Hyads or Eridan). Samson, after having killed a thousand Philistines with the jaw-bone of an ass, feels a violent thirst; he beseeches the god *Ihou* to take pity on him: God makes a spring of water to issue from the jaw-bone of an ass.

* *See* Fabricius, Notes on Philaster's Heresy.

† *See* Montfaucon, Antiquity explained, Vol. I. p. 127

‡ Herodotus, Book II. § 45.

§ Servius, Notes on the Eneid, Lib. IV. ver. 196, remarks, that among the ancients Ethiopia was often called *India.*

The inhabitants of *Carseoles*, an ancient city of Latium, every year, in a religions festival, burnt a number of foxes with torches tied to their tails; they gave as the reason of this whimsical ceremony, that their corn had been formerly burnt by a fox to whose tail a young man had fastened a bundle of lighted straw.* This is exactly the story of Samson with the Philistines, but it is a Phenician tale: *Car-Seol* is a compound word in that tongue, signifying *town of foxes;* the Philistines originally from Egypt do not appear to have had any colonies: the Phenicians had a great many; and it can scarcely be admitted that they borrowed this story from the Hebrews, as obscure as the Druses are in our own times, or that a simple adventure gave rise to a religious ceremony: it evidently can only be a mythological and allegorical narration, such as is indicated in the annexed note.

They who, like the learned of the sixteenth century, maintain that the Pagans copied the Hebrews, may say that Samson was the model of all those stories; but now that our ideas concerning antiquity are enlarged and rectified, and that Hercules is well known to have been the god *Sun*,† whose allegorical history was spread among all nations long before the Hebrews were ever heard of, we are authorized to believe and to say that some Jew, Levite or Laick, composed the anecdote of *Samson*, by disfiguring the popular traditions of the Phenicians, either to turn them into ridicule, or to claim that *hero* for his own nation.

* Ovid, Fasti, Lib IV. ver. 681 to 712. This same festival was celebrated at Rome about the 20th of April, at the setting of the rainy Hyads. Bochart observes, that at this period they cut the corn in Palestine and Lower Egypt (*Hierozoicon*, Vol. II. page 857). Now, a few days after the setting of the Hyads arose the fox, in whose train or tail came the fires or torches of the dog-days, represented among the Egyptians by red marks painted on the backs of their animals.

† In Arabian, Shams on, *Sun*.

CHAPTER III.

ASSISTANCE FURNISHED BY FLAVIUS JOSEPHUS.

THESE remarks do not resolve our problem with respect to the duration of the *judges*. Some chronologers have recourse, on this occasion, to the historian Josephus; it is very true that Josephus, on account of the time in which he lived, of his quality of priest, of his education, more attended to and more liberal than that of the other Jews, of his public life, his connections, and studies at Rome, where he ended his life, it is very true that Josephus had means of information respecting the history of his nation, more extensive than any other historian; but we have seen that his manuscripts were much falsified, and that this too credulous author's criticism is neither firm nor scrupulous. Whence did he take the speeches he puts in the mouths of the kings, the Jewish high-priests, and even of the patriarchs? where did he find so many circumstances concerning the actions, age and life of the Jewish princes before Zedekiah? and too without ever citing or indicating his own particular monuments; while he always follows, on the contrary, the traces of the books we possess, and which he paraphrases and comments upon sometimes with a freedom bordering on inaccuracy: it is manifest that Josephus, educated in the Greek idiom under the Roman government, having spent the latter part of his life at Rome (towards the end of the first century of our era), imitated the taste and manners of that epoch, and took the liberty of introducing into his narration details of conformity, and ornaments borrowed perhaps from tradition, or imagined by himself.

It is therefore only reservedly and upon examination that we can make use of his authority: let us try it anew on the present occasion.

In this author we find, concerning the duration of the judges, four principal passages, the comparative calculations of which are not exactly the same; but one of them is attended with a fact which appears authentic, and may become useful to us.

First, "Before the kings," says he, "the Hebrews were governed by judges for upwards of 500 *years* from the death of Moses, and of the general *Joshua*."*

Desvignoles,† in fact, finds these 500 years in a table of judges he drew up, as he says, from Josephus; but, besides his inserting *Tola* and his twenty-three years, of which Josephus says not a word, and re-establishing the eight years of Alidon, a judge omitted by that author, (who nevertheless relates his actions) Desvignoles takes upon himself to separate Moses from Joshua, while the text unites them by these words:—"*After the death of Moses and the general Joshua*," &c. We must admit or exclude both one and the other; by re-establishing Moses and his forty years, we should have 540 including Tola; and only 517 if we omit that judge, as we are authorized to do by the absolute silence of Josephus.

Secondly, In another passage, Josephus (Lib. X. ch. viii. No. 5.) says, "the temple was burnt 1062 *years and six months* after the flight out of Egypt."

Deducting the 514 years, he counts elsewhere for the twenty-one Jewish kings, Saul's twenty years included, we shall have 548 years for the duration of the judges, which makes a difference of eight years from the foregoing calculation (540); but reckoning

* *Antiq. Jud.* Lib. XI. ch. iv. No. 8.

† Chronology, Vol. I. page 136.

these 1062 years, Josephus says in the same passage, that the temple was burnt 470 years after its foundation, that is 533 years after the accession of Saul. Now, in this case, there remain for the judges and for Moses only 529 or 530 years.

Thirdly, He says, in Book II. ch. iv. v. 8., that from Saul, the first king, to the destruction of the temple, the monarchy had lasted 532 years. Deducting them from 1062, we find 530 for the judges and Moses, which agrees with the calculation we have just seen, and differs by thirty-two from Josephus's in the same passage; for after the 533 of *kings*, he says, *the judges governed upwards of* 500 *years.*

Fourthly.—In fine, another passage gives us also a different result.

"From the flight out of Egypt," says Josephus,* until the foundation of the temple, there were from father to son thirteen high-priests in a space of 612 years."

From these 612 years, deducting the sixty-three that belong to the reigns of Saul, David, and Solomon, we shall find for the duration of the Judges *after the flight out of Egypt*, 549 years.

This number agrees with that of No. II. 548 and a half, of these 548 or 49, omitting Moses's 40, there remain for the judges, properly so called, 500 or 501, which comes back to the first summary calculation of Josephus.

Whence we conclude that in reality this author reckons 500 years for the *Judges*, but at the same time it is evident that his calculations have no other basis than the book so called, and the combinations made by Josephus himself from the various passages of that book.

The fact of the thirteen generations of high-priests,

* *Antiq. Jud.* Lib. XX. ch. x. page 700 and 702.

mentioned in the last passage, merits particular attention.—Here is the entire passage.

"From Aaron to Phanassus, the last pontiff in the time of Titus, there were in all eighty-three high-priests; to wit, First, thirteen from the time that Moses set up the ark in the wilderness until the foundation of the temple by Solomon: originally the pontificate was for life; afterwards high-priests were appointed even in their predecessor's life-time; now, the thirteen being the posterity of Aaron's two sons, they received the pontificate by succession (on their predecessor's decease); and the time of their administration from the flight out of Egypt until the foundation of the temple, was 612 years.

After these thirteen, and from the aforesaid foundation until the destruction of the temple by Nebuchadnezzar, eighteen other pontiffs succeeded each other in a space of 466 and a half years.

"The pontiff carried into captivity was Josedek; after the captivity, which lasted seventy years (see *Lib.* XX. ch. viii.) and which Kyrus put an end to, *Jesus*, son of Josedek, returned as pontiff to Jerusalem, and his descendants, to the number of fifteen, succeeded each other until the reign of Antiochus Eupator, during 412 years."

Josephus goes on to detail in order the remainder of the eighty-three; but because the succession was then no longer regular, and the pontiffs were deposed, at one time by the kings, at another by rivals, we omit the continuation.

This passage requires several observations. In the first place, it is astonishing that Josephus should reckon seventy years captivity, assigning as limits, on the one hand, the destruction of the temple, on the other, the second year of Kyrus's reign; these two points are well ascertained, the latter in the year 537,

and the former in the year 586; now, between these two dates there are only forty-nine or fifty years, and Josephus, who had the historian Berosus before his eyes, should have felt his error, the more so as he observes that the high-priest *Jesus*, who returned from Babylon in the second year of Kyrus, was the son of Josedek, the high-priest whom Nebuchadnezzar had carried off, which would have been almost impossible after an interval of seventy years; but Josephus appears here to have been tied down by the canonical opinion of the Jewish doctors, from whom it was borrowed by many of the ancient christian chronologers.

This enumeration of the high-priests, is in itself an important fact, and appears also the more worthy of confidence, as on account of the political constitution of the Hebrews, their sacerdotal families had a powerful interest to preserve their genealogies and titles of descent, on which were founded their right to the offices of the temple, and even to the pontificate. This is certified by Josephus in his first book against Appion, and no reasonable objection can be made against it after the regular organization of the service of the temple by Solomon; the list of the high-priests was as authentic as that of the kings; the same accuracy cannot be equally proved during the period of the judges, but it is easy to conceive, that besides the interested motives the Levites had for keeping a register of the succession, the people even must have attended to the mutation of persons, and remarked, that every new high-priest was *such a number* from the conquest; a change of the pontiff produced a general sensation at Easter, and the calculation of his number in the succession was a plain and striking fact that must have become a national tradition preserved until the time of the monarchy and foundation of the

temple, when it was enrolled by the chancery, and officially converted into an historical event.

Here a difficulty occurs in Josephus concerning another passage,* wherein he names only five *high-priests* from Ithamar, son of Aaron, to Eli: but besides the habitual inconsistencies of Josephus, it is easy to feel that by the lapse of time, by the accidents of wars and dispersion, the details of the old list were neglected and lost, especially when Aaron's direct line was extinguished, and had no longer representatives interested in preserving its titles: then the names might be forgotten, and nevertheless the remembrance of the number be preserved in public opinion, this number being a fact easily retained. The list of *five*, cited by Josephus, may therefore be looked upon as a mutilated list, and this with the greatest probability, as on account of there being thirteen high-priests between Aaron and the foundation of the temple, it is impossible that eight of them should have succeeded from father to son, from Eli to the foundation, in an interval of only seventy-five years.

Josephus leaves us in another uncertainty as to a circumstance of this number, for after having said "there were thirteen high-priests from the establishment of the ark in the wilderness by Moses, to the foundation of the temple," he adds, that, "these thirteen were the posterity of Aaron's two sons." But in that case Aaron's two sons ought to count for one generation, and give the total number fourteen.

Let us however admit one of those numbers, it will become a means for us to calculate the time elapsed between Moses and Solomon, by allowing for each generation a middle and probable estimation.†

* *Antiq. Jud.* Lib. V. ch. vi. *in fine.*

† The Book of Ezra, though canonical, is much less exact than Josephus, since ascending from that priest to Aaron, it reckons only

First, if we distribute among the fourteen generations the 612 years that Josephus supposes, we have a mean duration of forty-four years for each, and this term is inadmissible; it is refuted by the fallacy or error of the calculations of years made by Josephus.

But if we estimate these fourteen generations by the 480 of the compiler of *Kings*, we shall have thirty-four years for each generation, and though less exaggerated, this term is still improbable, especially when two other terms of comparison, certain and appropriated to the subject, furnish us with a more natural valuation.

Josephus tells us that from the foundation of the temple to its destruction by Nebuchadnezzar, eighteen pontiffs succeeded each other from father to son in a space of 466 years and a half; in our calculations this duration was only 431 *years:* but admitting 466.

This sum divided by eighteen, gives nearly twenty-six to a generation.

From the return from captivity under Kyrus, in the year 537, until the reign of Antiochus Eupator, there were, says Josephus, fifteen successive high-priests from father to son in 412 years. These 412 divided by fifteen, make a little more than twenty-seven years to a generation. Here are two series of thirteen and eighteen generations, which give the same result of twenty-six or twenty-seven years to a generation, the list of kings gives us equally twenty-five: we therefore have a right to apply preferably this measure to the thirteen or fourteen high-priests, who from the flight out of Egypt to the foundation of the temple,

seventeen heads; to wit, from Ezra to Hilkiah under Josiah, four heads in 160 years; which is absurd. From thence to Achitob, under David, three heads in 420, which is still more absurd. Thence to Aaron ten heads: in general, the recapitulations of the generations in the Jewish books, after the captivity of Babylon, are mutilated, and merit very little confidence.

succeeded each other in circumstances of climate, diet, and hereditary succession perfectly analogous. But, fourteen generations, multiplied by twenty-seven years, give 378. Suppose the round number 380: the compiler of *Kings*, who reckons 480, may still be taxed with exaggeration: besides, this round number 480 makes us doubt the author's accuracy, and gives rise to a conjecture; we have said that the *Book of Kings* could only have been compiled after the captivity of Babylon; we add, that the general opinion, which attributes it to Ezra, appears to us reasonable: this work was therefore composed between the years 460 and 470 before our era. At that period a system prevailed among the Egyptians, the Greeks, and probably in neighbouring Asia, of reckoning three generations to a century. We find a proof of this in a passage of Herodotus, who wrote about the year 460 before our era. The Jewish author of *Kings* could not be unacquainted with this estimation. But, if we apply it to these 480 years, the fourteen generations mentioned by Josephus make up 466 years, a difference only of fourteen; it should therefore seem that the compiler of *Kings* was acquainted with, and made use of, these fourteen generations of high-priests, and added the fourteen years, for some reason now unknown: at all events, it must be admitted that the epoch of Moses cannot extend beyond these 480 years, which, added to the 1015 others that elapsed between the foundation of the temple and Jesus Christ, place that legislator near the year 1495; but because the valuation of three generations to a century is exaggerated and improbable, let us admit 1450 for a middle term: Moses therefore lived about the year 1460 before Jesus Christ, nearly 100 years before Sesostris, who reigned in 1356; and a little more than 200 years before Ninus, whose reign began in the year 1237, as we shall see.

CHAPTER IV.

WAS THERE A SABBATICAL CYCLE?

SEVERAL chronologers, as their last resource, had recourse to the *sabbatical cycle*, that is to say, to that *jubilee* prescribed by Moses, who ordered that every *seventh year*, in imitation of the seventh day of the week, should be a year of *sabbath;* that is, of *absolute* idleness and repose, even from agricultural labours. Moses had besides ordained* that during the seventh year all debts for money lent should be cancelled; that the debtor should be free, and moreover, that every Hebrew reduced to slavery for debt, or any other cause, should be set at liberty, and discharged with provisions sufficient to maintain him for a certain time.

It is certain that if such a law were executed, it would have produced a sensation, and constituted an epoch as remarkable by its *Septennial* returns as the olympic period; but in vain we seek, in all the Hebrew books, the slightest mention or even indication of these jubilees among the Greeks. The smallest traces of them can be found neither in the *Book of Judges*, nor in that of Samuel, though very detailed, during a space of nearly sixty years, nor in the *Book of Kings;* on the contrary, Jeremiah, in the thirty-fourth Chapter of his prophecies, furnishes us with a positive proof of the neglect and non-observance of this law ever since its origin.

Jeremiah, it is said, engaged King Zedekiah, the lords and the people of Jerusalem, to emancipate their Hebrew slaves; they pledged themselves thereto by the ceremony of a sacrifice, and sent away their

* *Deuteron.* ch. xv. ver. 1st, 12th, and following.

Hebrew slaves; they afterwards repented, took them back, and constrained them by force; Jeremiah says to them, "Listen to the words of the God of Israel."

"I made a covenant with your fathers in the day that I brought them out of the land of Egypt, saying: at the end of seven years let ye go every man his brother, a Hebrew, *which hath been sold unto you; and when he hath served you six years, you shall let him go free from you; but your fathers hearkened not unto me, neither inclined their ear;* and ye were now turned, and had done right in my sight; and ye had made a covenant before me, but you afterwards transgressed it; therefore I will bring upon you all manner of calamities," &c.

To every reader who reflects upon these words: "*your fathers hearkened not unto me, obeyed not my order for setting at liberty; ye were now turned;*" to every reader, I say, it will appear evident that until the time of Zedekiah, the Jews imitated their fathers, and did not observe the septennial jubilee; consequently, there was not among them a sabbatical cycle before the captivity of Babylon. It was then only and on their return to their country, when they endeavoured to execute, literally, the law of Moses, that this with many others came into use. Some learned chronologers, though very pious, could not help acknowledging those facts; among others, father Petau, a Jesuit, in his treatise concerning the doctrine of time, Book IX. ch. xxvi. *confesses himself obliged to call in question the observance of sabbatical years** before

* *Nihil in sacris litteris aut in historicis exteris satis expressum legi unde sciri possit, utrum jubilæus etiam in Judæa ipsa, necdum in aliena regione ac deportatione Judæi servaverint. Primus est is quo Antiochus Eupator Epiphanis filius Hierosolimam obsedit.* (See ch. xxvi. page 59.) See also, *Johan. Davidis Michaelis Commentationes. Bremæ* 1771, *commentatio nona: de anno sabbatico*, where this learned author also declares that this law was never executed.

the reign of Antiochus Eupator; but many others thought their religion interested in supporting that belief. The learned Desvignoles exhibits, on this occasion, a remarkable instance of inconsistency; for after having candidly stated a mass of negative reasons, he concludes by saying,* that *as a measure of time is indispensably necessary, he agrees with the majority of chronologers in admitting sabbaths;* but this does not prevent his acknowledging elsewhere, that the sabbatical cycles given us by the Samaritans and Jews, and going as far back as the creation, are fictitious and post-dated cycles.†

By another inconsistency, Desvignoles furnishes an ingenious argument for calculating the time of the monarchy, by admitting the non-existence or non-observance of the *sabbaths*. Everybody knows the celebrated prophecy of Jeremiah, concerning the banishment and *captivity of the Hebrew people during seventy years, for having neglected and contemned the commandments of God.* Comparing this text with that of Paralipomena, which says (ch. xxxvi. v. 10.) "the Hebrew people was transported to Babylon, in order that the land (of Israel) *might enjoy her sabbaths, and take seventy years rest.*" Desvignoles pretends that Jeremiah in his prediction had specially in view Moses's law concerning the jubilees of seven years, and that by the number seventy he meant to establish a compensation for the sabbaths, the celebration of which had been omitted or neglected: it is very true that these seventy jubilees of seven years give a sum total of 490 years, and if we take these 490 years for the duration of the kings, adding to them 604, the first date of the prophecy in question,

* Vol. I. page 694.

† Desvignoles, Vol. I. page 709, where he quotes the solid arguments of Godfrey Vendelin.

we have, for the first year of Saul, the year 1094, before Jesus Christ. Now the calculations of Josephus give for this same interval 1091, and the analogy is remarkable; but we have seen that the detailed chronology of the Kings, while it produces the sum total of 493 years, until Zedekiah (in 587), gives, until the year 604, only 475 years; making fifteen years less than 490. Did Jeremiah also take into account the time of Samuel, which was twelve years? There would still be a deficiency of three years. Besides, he gives to his captivity of seventy years, two different points of departure; while in chapter xxv. verse 11,* he makes it commence in the fourth year of Jehoiakim, in chapter xxix. verse 5 and 10,† in his letter to the emigrants who followed Jeconiah to Babylon, the makes it begin in the year 598, which gives 481 years from the first of Saul, and 493 from the first of Samuel; four years more than the 490. Nevertheless, as we do not know in what manner Jeremiah could establish his calculation of the duration of kings, and as he might have counted as Josephus‡ did, Desvignoles' idea is still specious, and tends to confirm what to us seems true; to wit, that

* (Ch. xxv. v. 11) "From the twenty third year the word of the Lord hath come unto me, and I have spoken unto you, but ye have not hearkened; therefore thus saith the Lord of Hosts: behold I will send Nebuchadnezzar, King of Babylon, and will bring him against this land, and this whole land shall be a desolation, and these nations shall serve the King of Babylon seventy years, and when seventy years are accomplished, I will punish Babylon in her turn and make it perpetual desolations."

† (Ch. xxix. ver. 5, 10.)—"Build ye houses at Babylon; plant gardens, take ye wives," &c. for thus saith the Lord: "That after seventy years be accomplished (during your stay) at Babylon, I will visit you, and cause you to return to this place."

‡ Is not this difference of two or three years we have mentioned, owing to an intercallation of a few years, effected in the course of near 500 years, by processes with which we are unacquainted; for, notwithstanding all that has been said, we do not know exactly the form of the Jewish year before the captivity of Babylon.

the law of sabbatical years was never executed under the kings.

A positive fact also tends to prove that there were none under the judges, which was a real epoch of anarchy; for when Joshua entered Palestine, he allowed the Gibeonites to live in the midst of Israel as slaves and helots, in defiance of the law of Moses, which prescribed *extermination;* and those same Gibeonites are mentioned in the time of David, as still living in the same state,* which could not be if the jubilee law was executed. Moreover, it is said in the *Book of Judges,*† that after the distribution of the lands, each tribe granted to the Canaanites of its district, permission to dwell with the people of God, by paying tribute, which they still continued to do in Solomon's time. We have a right to conclude from this double fact, that the law of the sabbatical jubilees, so strange a law of idleness, barrenness, and famine organized for every seventh year, was abrogated at the commencement of the conquest by the Hebrews, who after so many fatigues and dangers, considered it no doubt too hard to dismiss the slaves and wealth purchased at the expense of their blood: in this first anarchical or democratical state, nobody was interested in protesting against its non-performance; nobody was powerful enough to enforce it: in the second state, that is, under the monarchical form, when the kings invested with arbitrary authority had that power, their prudence suggested to them the danger of re-establishing a law which must have thrown every thing into confusion.

Thus it appears that from Joshua to king Zedekiah's time, the Jews did not observe the sabbatical law, and this is very prejudicial to chronological science,

* Samuel, Book II. ch. xxiv. v. 2.

† *Judges*, all the first Chapter.

which would have found in the cycle an exact measure of time.

Recapitulating all our disquisition concerning the time of the Judges, the reader will see that beyond the high-priest Eli, the Jewish system is broken and unconnected; that in it all is vague, uncertain, and confused; that their annals really ascend in an uninterrupted course no farther than the year 1131: finally, that it is impossible to determine, within twenty or thirty years, the precise time when Moses lived, and that we can only place him by a reasonable calculation of probabilities, between the years 1420 and 1450.

CHAPTER V.

OF THE TIMES PRIOR TO MOSES, AND OF THE BOOKS ATTRIBUTED TO THAT LEGISLATOR.

Now, if the Jews could preserve no exact notions of the time elapsed between the high-priest Eli and Moses, nor of the time of their fathers' stay in Egypt (for nothing is clear on that head), how can they pretend to be better acquainted with earlier times when their nation did not exist, and what is more, when no nation existed, that is to say, the epoch of the origin of the world, at which no witness was present, an account of which is still however given us in their Genesis, as if the writer had seen with his own eyes the entire process of it? The Jews tell us it is a revelation made by God to their prophet: we answer that many other nations have made use of the same language. The Egyptians, Phenicians, Chaldeans, and Persians have had, as well as the Jews, their histories of the creation

equally revealed to their prophets Hermes, Zoroaster, &c. In our days the Hindoos have shewn our missionaries the Vedas and Pouranas, with pretensions to a much remoter antiquity than Genesis itself, and the other books attributed to Moses. It is true our learned Biblists reject, or at least contest, the authenticity of these books, but when in our converting zeal we present to the Hindoos the Bible, what shall we reply, if the Brahmins retort on us our own European arguments? if, for instance, they say to us:—

"You deny the authenticity and antiquity of certain Pouranas and Chastras, because they mention facts posterior to the presumed date of their composition; well! we in our turn deny the authenticity of the *five* books you attribute to Moses, for the very same reason, because we find in them a great many passages and citations incompatible with that legislator."

The question then is to know, if this latter assertion is founded in fact; and it is a question to be discussed before all others; for the chronological system prior to Moses, deriving its chief authority from the supposition of its having been written by that prophet, if this supposition is proved fallacious, the authority of the system will thereby be considerably weakened. Learned critics have already treated this subject:* but because they were very far from exhausting it, and especially as they did not well perceive the consequences that flowed from the proofs, we shall take up the discussion from its foundations, and present a more complete view than any former one, of all the passages of the Pentateuch which prove this work posthumous with respect to Moses, and which indicate the true epoch of its composition.

* See, among others, the *Tractatus Theologico Politicus*, published in 1665, and the critical history of the Old Testament, in 4to. 1685.

CHAPTER VI.

PASSAGES OF THE PENTATEUCH, TENDING TO INDICATE AT WHAT TIME AND BY WHOM THIS WORK WAS OR WAS NOT COMPOSED.

FIRST, In the last chapter of Deuteronomy we read a detailed and circumstantial account of the death of Moses, of his burial, and, besides, these extraordinary expressions—"No man knoweth of his sepulchre *unto this day*, and there arose not a prohpet since in Israel like unto Moses."

Is not this a striking indication that a considerable time had already elapsed? *No man unto this day—there has not since arisen a prophet.*

It will be said this chapter was added afterwards, that it is not a component part of the work. We admit this answer, because it is natural and reasonable; but how shall we explain all the other passages in the body of the work, which are equally incompatible with the received hypothesis? For instance, the first chapter of Deuteronomy begins with these words: "These be the words which Moses spake unto all Israel *beyond* the Jordan,* in the wilderness," &c.

It is well known that Moses did not cross that river, and that he died in the desert to the east of it:† consequently, the word *beyond* means, with respect to Moses, the western *bank*, the side on which

*Several Latin Translations alter here and elsewhere the true signification of the words, and instead of saying *ultra*, they say *in transitu* or *in ripa*; but it is allowed by all the Hebraists, that *b'aber* means literally *beyond*, *ultra*.

† *Deut.* ch. iv. ver. 22, Moses says, "But I must die in this land, *I* must not go over Jordan."

Jerusalem stands. Reciprocally, the eastern bank where Moses died, is *beyond* the Jordan, with respect to the country of Jerusalem. Therefore, this phrase, *Moses died beyond*, was written on the Jerusalem side; therefore it was not Moses who wrote it: the expression *beyond* occurs in three other places: 1st Deuteronomy (ch. iii. v. 8.) Moses is made to say: "And we took at that time out of the hand of the two kings of the Amorites the land that was *beyond* the Jordan, from the river of *Arnon* unto mount *Hermon*." Since Moses was in that country itself, he was *on this side* and not *beyond;* neither can the note added immediately after, be his.

"Which Hermon the Sidonians call *Sirion:* and the Amorites call it *Shenir*."

This can only be the note of a posthumous author, explaining the nomenclature of past times to his contemporaries, who no longer understand it. The same may be said of the following verses:

"Fourthly, And we took all the cities of Og, King of Bashan, for only he remained of the remnant of the Raphaim or Giants: his bedstead is still in the town of *Rabbath-Ammon*, and I gave to Jair, son of Manasseh, the countries of *Bashan*, which are called after his own name, *Bashan-havoth-jair, unto this day.*"

And (ch. iv. ver. 41.) we read, "Moses severed three cities *beyond* the Jordan, toward the *sunrising.*"

And (ch. iv. ver. 45 and 46), "These are the testimonies, and the statutes, and the judgments which Moses spake unto the children of Israel, after they came forth out of Egypt, *beyond* Jordan, in the valley over against Beth-peor. And the children of Israel possessed *beyond* the Jordan, the lands of," &c. &c.

These verses, and in general all this chapter, are evidently an historical relation written long after Moses, by a compiler residing on the Jerusalem side, toward

the *sun-setting*, from the Jordan; and for whom the sun-rising was *beyond;* who, speaking of ancient events, joined the necessary explanations for his contemporaries. But to continue:—

In Genesis (ch. xii. ver. 6.) where Abraham travels from Mesopotamia to *Sichem*, and the valley of *Moreh*, it is said: "And the Canaanites were then in the land,"* therefore they no longer occupied it in the historian's time; therefore this historian wrote after Joshua, who drove the Canaanites out of the country. Therefore this historian was not Moses.

The same Book of Genesis (ch. xxii. ver. 14.) speaking of the place where Abraham wished to sacrifice his son, says: "Abraham called the name of that place *Jahouh-jireh;* as it is said *to this day, in the mount of the Lord it shall be seen.*"

Remark the expression, *to this day;* and besides, how could Abraham call God by the name of *Jehouh*, when it is said: (ch. vi. of Exodus, ver. 3.) "that God had made himself known to nobody before Moses, under the name of *Jehouh.*"—Is not the posthumous author detected at every instant?

In the same Book of Genesis (ch. xiv. ver. 14.) "Abraham pursued his enemies unto *Dan.*"

The *Book of Judges* (ch. xviii. ver. 29.) informs us, that until the time of the judges, the Zidonian city surprised by 600 men of the tribe of Dan was called *Laish*, and it was only then it received the name of *Dan.* Certainly Moses never wrote this: the author is later than the judges.

In Deuteronomy (ch. ii. ver. 12.) it is said: "And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain; for the *Horims* dwelt in Seir aforetime; and the children of Esau destroyed them, and they suc

* This phrase is repeated in ch. xiii. ver. 7.

ceeded them, and dwelt in their stead even unto this day, (ver. 22.) *as Israel did unto the land of his possession, which the Lord gave unto them.*"

This is evidently posterior to the conquest by Joshua.

The author of *Kings*, (Book I. ch. ix. ver. 9.) speaking of Saul who went to consult *the seer*, says: "*Beforetime*, when a man went to inquire of God, thus he spake—come, and *let us go to the seer*; for he that is now called a *prophet*, was beforetime called *seer*." Now, since the custom still continued in David's time, who called *Gad* his *seer*, and not his *prophet*; and since in all the Pentateuch, Moses is constantly called the *prophet* and not the *seer*, it follows evidently that the compilation of the Pentateuch is posterior to the time of David.

In fine, a remarkable passage is that of ch. xxxvi. of Genesis, where, speaking of Esau's posterity, the author says, (*ver.* xxxi. *and following*), "These are the kings that reigned in the land of Edom, *before there reigned any king over the children of Israel*, &c.

But if, as is the fact, Israel had no kings until after Saul, it is evident that the historical author is posterior to that epoch, and that Moses could not be this author, for all the foregoing reasons. Thus we have a mass of incontestible proofs that the Pentateuch, *such as we have it*, was not drawn up by Moses, but by an anonymous writer, whose epoch could not precede the times of the kings David and Solomon; we shall soon see other proofs of this posthumousness, when the time of its composition is known. Let us now endeavour to discover it.

Some critical writers,* who like us have felt that the Pentateuch could not have been written by Moses,

* See the *Critical History of the Old Testament*, by R. Simon, chap. v. and vi. &c.; and the *Tractatus Philos. Polit.* chap. viii. ix. and x.,

have endeavoured to guess at the author, and thought they discovered him in the Levite *Ezra*, who in the time of Artaxerxes, king of Persia, revived among the apathic Jews, the observance and study of the law; on the accredited authority of these writers, we had at first admitted this opinion; but the interest that this subject inspires, having engaged us to continue our inquiries, we have found, on an attentive perusal of the Hebrew books, reason to be of a different opinion, and to attribute the Pentateuch to another author, indicated by the texts themselves, with greater evidence than the Levite *Ezra*.

First, it is vain to look for any indication whatever of the existence of the Pentateuch, either in the Book of Joshua, one of the most ancient, or in the book so called of *Judges;* or in the two books entitled *Samuel;* or, finally, in the history of the first Jewish kings. This silence, especially in Solomon's time, is the more remarkable, as the author of the Chronicles, when he informs us that *the tables of the law of Moses* were deposited in the temple built by that prince, does not say a word of the Book of Moses; and yet, if the Pentateuch had been the work of Moses, the autographical manuscript should have been still extant, and it is inconceivable that so precious a book should have been left in total oblivion; particularly when in this inauguration of the temple, a number of objects less important, and less appropriated to the subject, are related and mentioned.

Another circumstance, also worthy of remark, is that in the Books of Solomon, in the Psalms really David's,* and even in Isaiah's prophecies, we scarcely

translated under the title of *Recherches Curieuses d'un esprit des interesse*, &c. Cologne, 1672, in 12mo.

* It is well known, and the Hebrew text declares, that a great number are not David's. Several chapters of Isiah are evidently in the same predicament. In chapter xii. ver. 2, we find a half verse extracted from

find a single citation that can be said evidently to allude to the Pentateuch. We must come down to Josiah's reign, to discover any probable indication of it; the entire passage containing it merits to be cited, in order the better to scrutinize the details. (See Kings, Book II. chap. xxii.)

CHAPTER VII

EPOCH OF THE APPARTION OF THE PENTATEUCH.

After the death of king Amon, his son Josiah became king when eight years of age; it may be imagined that a king of eight years had a tutor-regent, whose name is not mentioned, but who, naturally, and by the indication of facts, was the high-priest Hilkiah.

In the eighteenth year of his reign, Josiah sends, without any apparent motive, Shaphan, scribe or secretary of the temple, to the high-priest, to tell him to collect all the silver given by the people to the door-keepers of the temple, and to deliver it to the overseers and doers of the work, *without making any reckoning with them, and confiding in their good faith.* In his answer, the high-priest Hilkiah says to the secretary: —"I have found a book (or the book) of the law in the house of the Lord," and he gives this book to the secretary, who reads it. Shaphan returns to the king, and tells him: your orders are executed; (moreover) Hilkiah has delivered to me a book, and he (begins)

the canticle composed for the occasion of the passage of the Red Sea, (Exod. ch. xv. ver. 2.); but this canticle, which had, as we learn from the text itself, become a *popular song*, could and should have been preserved in other books.

to read it before the king; and when the king has heard the words of the book of the law, he rends his clothes, and says to Hilkiah, to Ahikam, to Achbor, to Shaphan the scribe, and Asahiah, a servant of the kings:—"Go ye, inquire of the Lord for me, and for my people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto his words. And they go all together unto Huldah, the prophetess, who dwells in Jerusalem, in the college: Huldah foretells that God will bring great calamities upon the land and upon the city. But, adds she, because the king listened to the word of the Lord, and wept and rent his clothes, therefore, these evils shall not happen in his lifetime. Hilkiah and the other envoys carry this answer to the king. The king sends orders into every quarter of the city. All the *elders* and principal inhabitants are collected together in the palace; the king goes afterwards into the house of the Lord, and with him the priests, and the elders, and all the people, both small and great; and there he makes a *solemn reading* of the book which is found. And the king stands by a pillar, and makes a *covenant* before the Lord to perform the words that are written in this book; and all the people stand to the covenant. Afterwards, in order to execute this covenant and the statutes of the book, they bring forth out of the temple all the vessels that were made for *Baal;* and defile the *high places* where the priests had burned incense, and that where children were made to pass through the fire; and they take away the horses that the kings of Judah had given to the sun; and burn the chariots of the sun with fire; and they destroy the altars which Ahaz and Manasseh had made, and those which Solomon had builded on the *high places*, for the

gods of his women. Josiah, present at all those acts which he commands and directs, takes even the bones out of the sepulchres that were on the *high places*, and *slays all the priests of Baal* that were there. On his return to Jerusalem, the king commands the people to keep *so solemn* a passover, that there was not holden such a passover from the days of the *Judges of Israel*, nor in all the days of the kings."

Let us weigh the words and circumstances of this narrative; and first remark that Josiah, a child crowned at the age of eight, was educated by the high-priest Hilkiah, who during ten or twelve years was the real regent of the state and prince: consequently Josiah, now twenty-five or twenty-six years old, is still under the moral influence of the pontiff, and of the sacerdotal education received from him; at that age and in the eighteenth year of his reign, he sends a solemn message to the high-priest: the object of the message is to *deliver unto the overseers of the temple, sums of money without making any reckoning with them.* Why this favour not only of a singular nature, but unjust and imprudent? It must certainly have a motive, an object in view; this object is to conciliate those men and their families, and consequently their friends and the people, of whom they make a part; in answer, the high-priest presents a book, which, he says, is the book of the law, and pretends he found it in the temple. What proof is there that he found this book? Has he any witnesses? They are not mentioned; but it is evident that if he required support, all the workmen of the temple, whose benefactor he was, would be at his devotion. Admitting that he found *this book*, and did not *compose* it himself; at least he had it in his hands, alone and as long as he pleased: did he make no alteration in it? It is an only manuscript: nobody controled it: nothing es-

tablishes its authenticity. This manuscript must have been a roll of papyrus, or vellum; whose was the handwriting? Was it Moses's? Hilkiah does not tell us; he only says, *the Book of the Law:* this is remarkable. If it had come from Moses, would Hilkiah have suppressed a circumstance so well calculated to inspire respect? Besides, if it came from Moses, this manuscript must have been at the time more than 800 years old, and after so long a time, forgotten in some chest, it must have been consumed by worms and dust, in so *corrosive* a climate as that of Judea. There must have been blanks; the writing itself must have been different, and many of the words obsolete; for there is no example of a language, and a form of writing, having remained unaltered during 800 years. However, the secretary Shaphan reads it currently, and at first sight: he carries the book to the king, and the king, hearing the contents, is surprised, and affrighted so as to tear his garments! What! King Josiah, educated by the high-priest, did not know the law of Moses! that law, of which every prince, at his accession, received a copy, transcribed for his use by the priests, according to an express order of Deuteronomy, Chapter xvii. All was therefore forgotten; or else all is dissimulation. King Josiah immediately consults *God;* the oracle applied to is *an old woman, who exercised the profession of prophetess,* and enjoyed great credit among the people; that is, among the class of workmen who had received the king's largesses. The high-priest, the secretary Shaphan, Achbor, and other priests, go in pomp to this woman's house. Is it not clear that the motive of such a step was to produce a lively sensation among the people, and to give eclat to this novelty?

The prophetess answers conformably to their wishes. She foretells that *Jehou,* God of Israel, will

send against Jerusalem and its in habitants all the calamities written in the book which the king had heard read, because *the Jews had forsaken their God, and burned incense unto other Gods.*

These expressions will shortly be very useful to us, but for the present let us observe that this prophecy of *Hulldah*, has a striking analogy to the other prophecies proclaimed by Jeremiah during the five preceding years; but as a priest, and son of a priest, Jeremiah was necessarily connected with the pontiff; he was, as well as Huldah, in a more or less immediate dependency on Hilkiah*, and when we find a few years after that *Shaphan* and *Achbor's* sons were the friends and zealous protectors of Jeremiah against the anger of Jehoiakim, we have reason to suspect that he was already connected with *Shaphan* and *Achbor*, who were principal actors in this business; that, consequently, he was himself, like Huldah, one of the confidants in this concerted drama; that, in one word, there was on this occasion a secret covenant, a combined plan between the high-priest, the king, the secretary Shaphan, the priest Achbor, the prophet Jeremiah and the propheteſs Huldah, and this, from a motive, an affair of the highest importance to the state, being nothing less than the salvation of the nation from the immiment danger of absolute destruction or approaching dispersion.

In fact, at the time we speak of, in the year 621, the kingdom of Jerusalem was in the most disastrous circumstances. For four years the Scythians, who had come down from the Caucasus, exercised those ravages mentioned in Herodotus, and of which their countrymen, the Tartars of Genghis-kan and Tamerlane, have given such horrible examples in modern

* His father was called by the same name as the high-priest Hilkiah; they might have been relations.

times. Conquerors of Kyaxares and his Medes, masters of Upper and Lower Asia, the Scythians could not arrive at Azoth, where they were stopped by Psammetichus, without inundating Syria and Palestine: their innumerable cavalry had ravaged all the level country with that ferocious and merciless cruelty that always characterised the Tartars; the mountainous country, invested on all sides, deprived of all communications, attacked in its weakest parts, menaced in its whole mass, resembled a large city in a state of siege, and suffered all the distress resulting from such a situation: but let us previously see how Jeremiah describes it in his seventeen first chapters:—

In the thirteenth year of Josiah, says this writer, the (God of Moses) *Jehouh*, spake unto me, saying:*

And he said unto me (ch. I.) What seest thou? I see a seething-pot, and the face thereof is toward the north, (ready to spill;) and God said: "Out of the north an evil shall break forth upon all the inhabitants of the land; for lo, I will call all the families of the kingdoms *of the north*, and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah, and I will utter my judgments against them touching all their wickedness *who have forsaken me, and have burned incense unto other Gods.*"

This last phrase is word for word, the motive alledged by the prophetess Huldah. The following chapters are filled with reproaches, menaces, and exhortations.

The prophet exclaims (ch. iv.) "Declare ye in Judah; and publish in Jerusalem; and say, blow ye the trumpet in the land; cry, gather together, and say:

* This thirteenth year of Josiah is the year 626 before our era, as we shall be after prove.

assemble yourselves, and let us go into the defenced cities; set up the standard toward Sion; retire, stay not, for I will bring evil from the north, and a great destruction; the lion is come up from his thicket; the destroyer of the Gentiles is gone forth from his place to make thy land desolate."

This answers perfectly to the Scythians; what follows characterises them still better.

"Behold, a people cometh from the north country; and a great nation shall be raised from the sides of the earth; they shall lay hold on bow and spear: they are cruel and have no mercy: their voice roareth like the sea, and they ride upon horses, set in array as men of war against thee," &c. Here the Scythian cavalry is evidently alluded to.

"Behold he shall come up as clouds, and his chariots shall be as whirlwinds; his horses are swifter than eagles. Woe unto us! for we are all spoiled. For a voice declareth from Dan, and publisheth *affliction* from Mount Ephraim. Publish against Jerusalem that *watchers* come from a far country.

"I beheld the earth, and lo it was void. I beheld the mountains, and lo they trembled, and all the hills moved lightly; I looked, and lo there was no man, and all the birds of the Heavens were fled. I beheld the *Carmel, and lo it was a wilderness*, and all the cities were broken down at the presence of Jehouh, and by his fierce anger.

(Ch. V. ver. 15.) "I will bring a nation upon you from far; it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say: their quiver is an open sepulchre; they are all mighty men. They shall eat up thine harvest, and thy bread, thy sons and thy daughters, thy flocks, and thine herds, thy vines and thy fig-trees," &c.

(Ch. VI. ver. I.) "O ye children of Benjamin, flee from Jerusalem; blow the trumpet, for evil appeareth from the north, and great destruction."

And (Ch. VIII. ver. 16 and 20.) "The snorting of his horses was heard from Dan; the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land and all that is in it, the city, and those that dwell therein. *The harvest* is past, *the summer is ended, and we are not saved.*

We shall hereafter see that this last circumstance perfectly coincides with the date of the Scythian irruption, which we place in 625.

All these calamities described by Jeremiah had therefore continued for four years, when Hilkiah rescued from oblivion, or from nought, a book that was to save the nation by regenerating it; and yet the danger to which it was exposed from the Scythians was not the only one. Two neighbouring powers, become more ambitious within a few years, threatened, in their impending shock, to crush the little kingdom of Jerusalem; *Egypt*, on the one hand, delivered from the foreign and civil wars which had so long desolated her, had just concentrated all her forces in the hands of Psammitichus, and this successful and skilful prince had, by the conquest of Azoth and Palestine, announced to Syria the projects of aggrandizement continued by his son *Necho*. On the other hand, the kings of Babylon, heirs of the Ninivite empire, renewed against Phenicia and Judæa the claims and attacks of Sennacheribani Salmanasar. According to the chronicle *of Days*,* one of them had ordered King Manasseh, grandfather of Josiah, to be seized and conducted captive. Hilkiah, high-priest and regent in 638, might have witnessed this event, which

* The Paralipomena.

happened eighteen or twenty years before. At the present epoch, that is to say, in the year 621, Nabopolassar, Nebuchadnezzar's father, had been reigning four years, and his reign prepared the way for his son's. A great struggle was impending between Egypt and Chaldea, and in this struggle the Jewish politicians must have seen that their feeble nation, divided in opinion, was threatened with an entire dissolution. If salvation was possible, it could only be by an union of sentiments, by reviving the national character: and if this idea could strike any one, it must have been the high-priest Hilkiah, who was both political and religious ruler during the young prince's minority, and had the advantage of uniting in his person the knowledge, the interest, and the means of executing a reform, an urgent regeneration. This idea once conceived, nothing remained for him but to devise the means. A merely political administrator might have discovered several; but a man of a sacerdotal family, prepossessed from his infancy in favour of religious institutions considered as divine, could discover none except in religion and through religion: that of Moses had had the magic power of changing a slavish and cowardly multitude into a people of fanatical conquerors; it was natural for a Jewish priest to imagine, that by re-establishing the old institutions, the same fervour might be renovated. The religion of Moses, like every other, and more than any other, taught that all the calamities which fall upon the people proceeded from their violating and neglecting the law; a successor of Moses could have no other doctrine, and could experience no difficulty except as to the means of execution. If it had been possible to conjure up the legislator, to resuscitate Moses himself, this would have been the first means employed. To invoke his book, to resuscitate his law, was only a

modification of so natural an idea. When therefore Hilkiah, without an apparent motive at first, exultingly announced his discovery of the *Book of the Law*, we have reason, and even a right, to suppose it not fortuitous, but an operation premeditated and prepared long before-hand, concerted even with some persons necessary to the execution, particularly with Jeremiah, whose behaviour and writings have a most remarkable affinity with certain passages of the book that they produced, as shall be seen.

CHAPTER VIII.

CONTINUATION OF THE PROOFS.

But what are we to understand by this *book of the law*, discovered in the temple and carried to the king? The commentators who insist on the *Pentateuch's* being the immediate work of Moses, imagine in this case various hypotheses to discard the idea which most naturally occurs: however, every impartial mind that reflects on the accessary circumstances, will probably be inclined to think, with us, that this *book* can be no other than the *Pentateuch*, such as we have it, and this for several reasons, which mutually corroborate each other.

First, Because we cannot discover the slightest indication of the existence of the Pentateuch before King *Josiah*, and if known, so absolute a silence must have been impossible.

Secondly, Because since the epoch of Hilkiah, we find the Pentateuch accredited in an imposing manner, and habitually styled among the Jews—*the book of the law*. It is this book which Ezra read to the people

assembled at the gates of the new temple, and this reading, which lasted six successive mornings, gives the exact time requisite for a public reading of the Pentateuch.

After Ezra, the doctors called it indifferently, *book of the law*, or *book of Moses*, because it contains the law of that prophet; but it is easy to see that it was this expression which introduced the custom of looking upon Moses as its author: the Pharisees consecrated this opinion through bigotry; afterwards, through hatred of the Sadducees, they declared heretics all who rejected it.

Thirdly, If the Pentateuch had existed before Josiah, it must at least have been known in the higher classes, and the young king educated by the high-priest, could not have been *surprised* on hearing precepts which are repeated an hundred times in it: on the contrary, the Pentateuch not having existed until then, we can comprehend the real or pretended terror of Josiah on reading the dreadful anathemas contained in chapters xxvii. and xxviii. of Deuteronomy. But, it will be objected, if the book found by Hilkiah was the Pentateuch, and if, for all the foregoing reasons, Moses could not be its author, does it follow that Hilkiah composed the whole of it, and must this book be considered as entirely spurious?

We do not draw so exaggerated a conclusion; we only suppose that the high-priest, intending to revive the law of Moses, generally forgotten by the Jews, collected carefully all writings and monuments extant relating to his object; that he might really have found writings of which Moses was the author, but rather second-hand copies than originals; that, on account of the 800 years elapsed since that prophet, many things having become obsolete in the language, in the writing, and in the geographical or civil usages, he revised and

new-modelled his materials, in which he preserved many of the ancient fragments, but into which he also introduced several connecting passages and explanations of his own: on the other hand, we equally reject the opinion of those who consider all the anachronisms as marginal notes inserted in the text by successive transcribers; we have only to read attentively those passages and others we have not cited, to be convinced that they form an integral part of the narration, and that otherwise whole chapters should be considered as parentheses: even the repetitions, which are so frequent, prove a composition by *compilation* such as we have indicated; besides, it would be too convenient to pretend, at every discovery of a new posthumous passage, that it is an *inserted note:* it is better to avow candidly, that *Hilkiah* is the real *author*, in as much as he compiled and arranged the materials; but it must also be allowed, that if so, we are entirely at his mercy, and that he was free to suppress, reform, and insert whole passages, unknown to or at least foreign to the books of Moses, as we think we can prove, in the Book of Genesis.

At the epoch, and under the circumstances we are speaking of, the political and religious state of the Jews appears to have been the same as that of the Parsees and Hindoos who follow the laws of Brahma and Zoroaster, from the traditions, commentaries, and liturgies of priests, without possessing the autographical books of their prophets.* Now, let us suppose that a king of Persia, such as *Darius Hystaspes*, or *Ardchir-Babekan*, had concerted with the grand Mobed, the *discovery* and *bringing to light* of the

* Since Alexander, it is difficult to prove the existence of the books of Zerdoust. As to the Vedas, it was long doubtful; and all the power of the English was requisite to succeed in completing a copy of those books, reduced to a single manuscript, the perfect pureness of which cannot be ascertained.

work of Zoroaster, is it not true that no other person, possessing either the original or a copy, could demonstrate the falsehood of this operation, and that we should have no other means of judging it than by an examination of the book itself, questioned and interrogated in all its details: but such is precisely the case with Josiah and Hilkiah, with this difference, that the high-priest is here the author and principal promoter. They might say all they thought proper concerning the discovery of the work: but we should admit only what is conformable to reason and to the proofs or indications contained in the book itself. We have already seen in it, chronological proofs of a composition posterior, by several centuries, to Moses; now, if we examine it again, we shall be led to suppose that the real books of Moses are not contained in the Pentateuch in their original form, but by way of extracts and quotations; and that the compiler, after having suppressed all that could not favour his plan, introduced into it portions entirely foreign, and probably unknown to that legislator.

It is very probable that Moses composed books and left writings. His quality of legislator supposes the means, as it imposed on him the necessity of doing so. He was in the same position as Mahomet, except that Mahomet pretended he could not write. Also, we find certain writings of Moses expressly mentioned, in several passages of Exodus and Deuteronomy. For instance, in ch. xxiv. of Exodus, ver. 3 to 7, it is said, that "Moses being come down from mount Horeb among the people, told them all that (the god) Jehouh had said to him: that he *wrote it*, (that day) and that (next) morning, having returned to the foot of the mount with the people, to make a sacrifice, he took the *volume* or *roll* he had written, and read it to the people,

who said: *all that the Lord hath said will we do, and be obedient.*"

It is evident that a roll written *in one day*, and read previously to a sacrifice, cannot be the Pentateuch, or even Deuteronomy. If we compare what precedes with what follows, we shall find that this volume or *book of the covenant* must have been composed of the 126 verses or articles of the law which we read, (ch. xx. ver. 2, to ch. xxiv. ver. 1.) and in fact does contain all the essence of the law of the Jews. Now, this book of the covenant being employed in the Pentateuch only as a fragment, it is clear we do not possess Moses's original writings in a distinct and separate state.

In another place, (Exodus, ch. xvii. ver. 14.) it is said that Joshua, having beaten the Amalekites who came to attack the Hebrews, soon after their flight out of Egypt, the god Jehouh ordered Moses to write this first military exploit in the *book*. What could this book be, unless the register or journal of the military operations of the Hebrews, guided by their god Jehouh, and by his vizier Moses; of which operations the lieutenant, like every military chief, wished to have a detailed account, which he could consult occasionally? when also we find, in the Book of Numbers, (ch. xxi. ver. 14.) mention made of a book entitled, *Book of the Wars of (the God) Jehouh*, in the following terms: "The children of Israel removed from the valley of Zared, and pitched on the other side of Arnon, which is in the *wilderness*, that cometh from the mountain of the *Amrin*, (Amorites); for Arnon is the border of Moab, between Moab and the *Amrim*: wherefore it is said, *in the Book of the Wars of Jehouh*, what Jehouh did in the Red Sea and in the brooks of *Arnon*."

We assert that such a recital, such a citation, cannot be Moses's, and could only belong to a posthumous interlocutor who wrote from materials in his possession,

relating to the encampment and military actions of the Hebrews. Now this ancient and original book seems to be that very one in which Moses wrote the victory over Amalek, in the first year, *then all that happened while dwelling in the wilderness*, and finally, in the fortieth year, the victory over Sihon and Og, the last exploits of the legislator. When afterwards, the books in our hands leave an entire blank between the second and fortieth years, and that the account of all that passed during thirty-seven years is confined to a barren list of encampments;* it is because the posthumous compiler suppressed, as unconnected with his plan, the details of *Moses' journal*, of that book of the *wars of the God Jehovah* no longer extant.

Deuteronomy† also mentions repeatedly a *book of the law* written by Moses in the year forty, besides the *book of the covenant* written at the foot of Horeb, in the second year. Moses delivered that book, shortly before his death, to the priests, sons of Levi, and to the elders of Israel (ch. xxxi. ver. 9.) to be read every seventh year, at the feast of tabernacles, during the jubilee: now, this book can neither be the Pentateuch, nor the whole of Deuteronomy, since Moses commanded (ch. xxvii. ver. 2.) that after the passage of the Jordan, the said book should be entirely written on the stones around an altar whose sides should be plastered to receive the writing. It is absurd and impossible to suppose that a mass of writing, like Deuteronomy, should be transcribed on stones, especially when a part contains recitals foreign to the law and posterior to Moses. This second *book of the law* can, therefore, be only a new expounding of the laws, with some details, like those found in certain chapters of Deuteronomy; but still we have only an intermediate and

* *See* chapter xxxiii. and preceding ones, Book of Numbers.
† *Deut.* ch. xxix. ver. 1.

not the authographical writing of Moses, such as he produced it; and we are constantly brought back to the idea of a posthumous compiler, who by suppressing, inserting, and selecting what he pleased, composed a truly confused and incoherent work, called the *Pentateuch.*

Here we have an observation to make, which seems to have escaped our predecessors, and which we before alluded to.* We said that the oracle delivered by the prophetess Huldah, indicated in a special manner the anathemas of chapters xxvii. and xxviii. of Deuteronomy.

"The god of Israel, says this woman, will bring upon Jerusalem all the evils written in the book that the king heard read, and this, *because the Jews have forsaken their God, and burned incense unto other gods.*"

If we search in *Exodus*, *Leviticus*, and *Numbers*, we shall find nothing in them corresponding to these words, or answering the idea of these calamities; but when we come to chapter xxvii. of Deuteronomy, we meet a series of maledictions and anathemas, which continue in chapter xxviii., and really present a frightful picture.

"If thou wilt not hearken unto the voice of God, (it says, in verse 15,) and observe all his commandments and statutes, all these curses shall come upon thee and overtake thee. Cursed shalt thou be in the city, and cursed in the field. The Lord shall send against thee hunger and want of all things: he shall make the pestilence consume thee: he shall make the rain of thy land powder and dust," &c. &c.

Now, how does it happen that the continuation of these anathemas should have in meaning, and what is more, in expression, a striking analogy to the first

* Page 66.

chapters of Jeremiah, written from the year 621 to the year 625, that is, during the four years when the high-priest must have been employed in compiling the Pentateuch. The chapters iv. v. and vi. especially, contain striking instances of it.

Deuteronomy, ch. xxviii. ver. 48, and following: "Therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things —and a yoke of iron shall be put upon thy neck.

"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth:

"*A nation whose tongue thou shalt not understand*, a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

"And he shall eat the fruit of thy cattle, and the fruit of thy land until thou be destroyed; which also shall not leave thee either corn, wine or oil, or kine or sheep:

"And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst; and he shall besiege thee in all thy gates throughout all the land," &c.

Jeremiah, ch. v. ver. 15, God said: "Lo, I will bring a nation upon you from far, it is a *mighty* nation, an *ancient* nation, a nation *whose language thou knowest not, neither understandest what they say.*"

And (ch. iv. ver. 13.) "*His horses are swifter than eagles*: Woe unto us! for we are spoiled."

(Ch. vi. ver. 22 and 23.) "A people cometh from the north country; and a great nation shall be raised from the sides of the earth; *they are cruel and have no mercy.*

"They shall eat up thine harvest, and thy bread, which thy sons and daughters should eat; they shall eat up thy flocks and thy herds, thy vines and thy figtrees, &c.

"They shall impoverish thy fenced cities, wherein thou trustedst, with the sword."

Accident does not produce such perfect resemblances,* particularly when the expressions of both

* Critics have remarked another identity. We read in chap. xxi. of the Book of Numbers, ver. 26, 27, and 28: "For Heshbon was the city of Sihon, the king of the Amonites, who had fought against the former king of Moab, and taken all his land out of his hand; wherefore the Book of *Moshalim* says, come into Heshbon, let the city of Sihon be built. For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon: Woe to thee, Moab! thou art undone, O people of Chemosh. He hath given his sons that escaped, and his daughters into captivity."

texts are literally the same. It appears to us therefore almost demonstrated that Jeremiah was acquainted with the work that the high-priest was preparing; that he was become his confident, and perhaps even his collaborator; at least, it is certain that the part he acted, and his doctrine, agree perfectly with the Pentateuch; and as to the material composition of the book, we find, in the difficulties of the enterprise, new reasons for attributing it to Hilkiah; for who else but this high-priest, all-powerful by his place and recent functions of regent, could have the archives of the temple, the registers of the realm, and the monuments of the cities opened to him? Who else could unite the varied information, the knowledge of antiquities necessary to scrutinize the monuments, and compose the work? Eight hundred years had elapsed since Moses's death: in so long a time many changes must have been introduced in the language, customs, and in the civil as well as religious administration, in the very form of the writing and in the use of words. The twelve tribes, during 400 years under the judges, had lived in a reciprocal state of independence and separation; they formed so many nations, as distinct as the Arab tribes. After Solomon, ten tribes formed an absolute schism, and of these ten tribes, three living beyond the Jordan, formed another almost separate confederation. The manners and customs were in-

On the other hand, the 48th chapter of Jeremiah, ver. 44, 45, and 46, says: "They that fled from Moab stood under the shadow of Heshbon; but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones. Woe be unto thee, O Moab! the *people of Chemosh perisheth*; for thy sons are taken captives, and thy daughters captives."—It is objected that the Book of *Moshalim* might have been cited by the author of Numbers, as well as by Jeremiah; but at a time when a manuscript was a rarity, and often the only one, its being quoted by two authors is an indication of some intimacy between them, and confirms our opinion of Jeremiah's being connected with the high priest Hilkiah.

fluenced by this manner of living; many ancient matters were enigmas for the vulgar; it was difficult to decypher, to understand old manuscripts; the concurrence of several men of letters was requisite; such men were rare among a people unpolished, ignorant, and torn by dissentions; their labour was expensive, and to the whole undertaking there were obstacles which only a powerful man like the high-priest could surmount.

After the account just given of the positive proofs furnished by various passages of the Pentateuch on the one hand, and of the presumptions and indications arising from historical facts, and their accessaries on the other, we believe we may impartially conclude:—

FIRST—That the *Pentateuch*, such as we have it, cannot be the immediate work, or autographical composition of Moses;

SECOND—That the book which the high-priest Hilkiah pretended he *found*, in the eighteenth year of king Josiah, is really our present Pentateuch;

THIRD—That the part of this book read before Josiah, answers to Chap. xxvii. and xxviii. of Deuteronomy;

FOURTH—That the high-priest Hilkiah, who says he *found that book, and who was sole possessor of it without witnesses*, who was absolute and uncontroled master of it, is strongly suspected, from all the circumstances of the case, of being the author of it, and of being so in this sense, that he collected and combined the materials, some of which appear to have come directly from Moses; but that he revised, new-modelled, and compiled them in the order which best suited his purpose, and in which we see them at this day.

CHAPTER IX.

PROBLEMS RESOLVED BY THE EPOCH STATED.

THESE propositions being admitted, we can resolve, in a satisfactory manner, almost all the chronological, geographical, and historical difficulties to be found in the Pentateuch; and first, considering that its apparition or promulgation in the eighteenth year of Josiah corresponds with the year 621 of our era, we see the reason of all the discordant facts mentioned in the work. For instance, we can conceive that Hilkiah, writing in Jerusalem, to the west and on *this side* the Jordan, might say, "these be the words which Moses spake *beyond* the Jordan;" and could have added, without any impropriety, "no man knoweth of his sepulchre *unto this day*," since eight centuries had elapsed: and also, "there arose not *a prophet since in Israel like unto Moses*:" such a declaration is dignified and modest in the mouth of an high-priest, one of Moses's successors.

We can also conceive why Hilkiah could employ, in Abraham's time, the words *Jahou* and *Dan*, which were not in use till a long time after; why he made explanatory notes upon the bed of Og, king of Bashan, upon the kings who reigned in Edom, before there were kings in Israel; why he cited the book of the *Wars of the Lord*, *that of Moshalim*, or traditions, &c. and employed the term *nabai* for *prophet*, instead of *rai*, *seer*, which was in use until after David; finally, why he said: "*from the land of Senaar is come the Assyrian who built Nineveh?*" An event which took place in the year 1218, as we shall prove. This

remark was at the time interesting to the Jews, who had known the Assyrians by wars of 150 years, whilst before, whether under Moses or David, they had no connection with that remote people, and had very vague information concerning them.

The merit of this late date of the Pentateuch does not rest here. It has also the advantage of explaining several enigmas of *Genesis* and the Book of *Numbers*, which to this day were unintelligible. For instance, it explains the pretended benedictions, which Jacob at his death is supposed to give his children. We say *supposed*, because it is inconceivable there should be there a person to take them down in short-hand,* and when critically examined, they will be found to contain an allegorical recapitulation of the history of each tribe, presented, after the oriental manner, under a prophetic form.

"Zebulon shall dwell at the haven of the sea, and his border shall be unto Zidon: *Issachar* is a strong ass, and seeing that the land was pleasant, he shall† bow his shoulder to bear, and become a servant unto tribute. Out of Asher his bread shall be fat. I will divide Simeon and Levi, and scatter them in Israel (the Levites had no particular portion.) The sceptre shall not depart from *Judah*, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gatherings of the people be." Observe, that in Josiah's time the sceptre had been taken away from Israel, that is, from the ten tribes; and remained in Judah, but with the uncertainty of its remaining there, should there come a *powerful one*, unto whom obedience was due.

* Genesis, ch. xlix.

† Interpreters translate this word in the time *past*, but it has no more that sign in Hebrew than the others put in the future. In general, these two times are arbitrarily substituted one for the other.

A second enigmatical passage, which can be equally well explained, is the prophecy of Noah to his three (supposed) children; "*Cursed be Canaan,** *he shall be the servant of the servants of his brethren.*" Canaan, it is well known, meant the Phenician people. Here, *the servants of his brethren* are the Hebrews, become tributary to the Assyrians, issued from Shem, and even to the Medes and Scythians (in 621) issued from Japheth.

"Blessed be the God of Shem, Canaan shall be his servant. God shall enlarge Japheth,† and he shall dwell in the tents of *Shem;* and Canaan shall be his servant."

This verse was never rightly understood; but in Hebraical geography, Japheth means the Scythian races that speak the sanscrit idiom. *Shem* signifies the Arabic-Chaldean nations, and the prophecy was accomplished when the *Medes* of the race of Japheth had conquered *Nineveh*, that is, the *military habitation* of the Assyrians, of the race of Shem. This event took place 100 years before Hilkiah, in the time of Sardanapalus and Arbaces; but the invasion of the Scythians, who, in 625, seized on all the *Shemitic* countries, appears to us the most direct application and immediate object of the oracle; this article seems positively to reveal to us the secret of the compiler Hilkiah.

In fine Canaan, that is, the Phenicians, were then precisely the slaves and tributaries of the Shemitic and Japhetic nations, since they paid tribute to the Assyrians and Scythians. No explanation had, until now, fulfilled all these conditions. On the present occasion we have an extraordinary instance of the

* Genesis, ch. ix.

† This is a quibble, for Japheth means *dilated*, vast like the continent of the Scythian races. *Ham*, the *hot* burnt country.

critical observation of one of the learned members of the Asiatic Society who, speaking of similar prophecies inserted in the Indian Books, whether *Pouranas*, or *Shastras*, acquaints us that, "*the wisest and honestest Brahmins confess* that, the Hindoo writers (and Asiatic writers in general), on account of the corruption of the manners of the age, have for a long time continued to make use of the respect in which ancient personages were held, and of the idea entertained that they possessed the faculty of foretelling futurity, to attribute to them at one time moral lessons, at another warnings and predictions of *future events which afterwards came to pass.*"* Now, as the modern Hindoos are in every respect a living image of the genius and character of the usages and political administration of ancient Asia, and have particularly a strong resemblance to the Egyptians, Chaldeans, and Hebrews;† it was natural for the high-priest to imitate a practice common to all the ancient world, especially when the forgery could not possibly be detected.

A third enigma, more obscure and complicated than the foregoing, can also be very well explained, by supposing the Pentateuch written in the year 621 before Jesus Christ; it is the oracle pronounced by

* The original cites Mr. John Bentley; in his Memoir, Vol. VI. of Asiatic Researches; it is true that, in page 97, Mr. J. Bentley speaks of frequent forgeries introduced by the *Hindoos* into their books; but the words of the passage quoted are not to be found there, and the author whom we have consulted on the occasion, is of opinion that he has here confounded Mr. J. Bentley with Sir W. Jones, without being able to recollect the page. (T.)

† Megasthenes expressly mentions this resemblance between the Indians and the Jews in their theological opinions: (Eusebius tells us, *Præpar. Evang.* Lib. IX. ch. vi.) *Megasthenis, clarissimus hic locus est libro suo de Indicis tertio: "Quidquid ab antiquis de natura dictum est, eorum etiam qui extra Græciam philosophantur, ut Brachmanum apud Indos, et Judæorum in Syria sermone celebratur."* A passage of Josephus, in his first Book against Appion, is also remarkable, § 22: "Clearchus one of Aristotle's disciples, in his Book on Sleep, speaking of *Hypero h*-

the prophet Balaam, whom the king of the Moabites had sent for to curse the army of the Hebrews;* this passage is the more extraordinary, as it has been attempted to explain the most sacred mysteries by the predictions of a Pagan soothsayer, whom Moses put to death (see *Joshua*, ch. xiii. ver. 22, and *Numbers*, ch. xxxi. ver. 8.) To say nothing of his dialogue with his ass, related seriously, as a thing credited by the court of the king of Moab and by the Hebrews. Balaam, after many difficulties, and ceremonies of divination, very curious in those times, instead of cursing the Hebrews, pronounces blessings on them.

Now the last of these blessings are found in the following verses:† "How goodly are thy tents, O Israel! his *king* shall be higher than Agag; and his kingdom shall be exalted.

"There shall come a star out of Jacob, a sceptre shall rise out of Israel; he shall smite the corners of Moab,‡ and destroy all the children of Sheth. And Edom shall be a possession. Seir also shall be a possession for his enemies, and Israel shall do valiantly."

So far the oracular style is intelligible, and offers facts connected with each other. The first king of Israel conquered Agag, king of the Amalekites, and the infant royalty of the Hebrews was strengthened. David succeeded, and shone like a fortunate *star;* he crushed in battle all the Moabite people, and killed

ides, a Jewish philosopher, observes that the Jews are descended from the Indians. Among the Indians, says he, the philosophers are called *Kalani*, and among the Syrians, *Judæi*, after the name of the country they live in."

* The Book of Numbers, Chapter xxii. says, that Balaam came from the country of the Ammonites. Deuteronomy says, Chap. xxiii. ver. 4. that he came from Mesopotamia.—(*Aramnahrim*)

† Numbers, ch. xxiv. ver. 5 to 7; and 17 to 20.

‡ Here is another of Jeremiah's phrases.

after the action all their chiefs, who were the *angular stones*, the supporters of the nation, and all the males capable of bearing arms: he was the first who subdued Seir (Idumea;) never were the Hebrews so powerful. The following verse is equally intelligible:—

"Amalek was the first of the nations, but his latter end shall be that he *perish* for ever." David also reduced that people to the last extremity: here we fall again into obscurity.

"And he looked on the Kenites, and said, strong is thy dwelling-place, and thou puttest thy nest in a rock: nevertheless, the Kenite shall be wasted until Ashur (the Assyrian) shall carry thee away captive. Woe to those who shall then live! Ships shall come from the coast of Ketim, and shall afflict Ashur, and shall afflict Eber, and *he* also shall perish for ever."*

The small Kenite nation, or tribe of Ken, was related to the Jews, as being descended from a Midianitish family, allied to Moses. This people lived as Troglodytes, in barren rocks to the south-east of the Dead Sea, in the district of the Amalekites:† the time when they were conquered is unknown; but since it was by the *Assyrians*, it must have been by Sennacherib, or by Tiglath-Pileser, who carried off the tribes of Israel seated to the east of the Jordan, and contiguous to the country of Amalek and of Ken.

As to the vessels coming from Ketim, the vulgate translates, coming from *Italy*, consequently denotes the Romans: this supposes an interpolation posterior to the reign of Antiochus the Great.‡ It would then be necessary to suppose, that the grand Synagogue had

* In Walton's Polyglott, not one of the seven translations, into Greek, Syriac, Arabian, Vulgate, Chaldean, &c., resembles another; which proves the uncertainty of the authors: we have followed the most literal and plausible sense.

† *Sam.* Book I. ch. xv. ver. 6.

‡ About 180 years before Jesus Christ.

credit and authority enough to introduce this verse into the Greek version, made under Ptolemy, about 280 years before our era, and into the Samaritan text: this is extremely improbable, though not absolutely impossible.

By *Ketim* other versions understand Macedonia, and are supported by the Book of Maccabees, which says, that Alexander came from *Ketim:* it must have been, therefore, he who ravaged or besieged the Assyrian and the Hebrew: this answers to him well enough, on account of what follows, *and he also shall perish.* If so, this passage was interpolated shortly after that prince, and should naturally be found in the Greek text; but how could it be introduced into the Samaritan?

A third explanation appears to us more natural in every respect. The historian Josephus, whose ideas in general were exact concerning the ancient geography of the Hebrews, that is, the tenth chapter of Genesis, observes that by *Ketim*, in the plural, must be understood the inhabitants of the island of Cyprus, thus called from the people of *Ketium*, the ancient capital of that island: for which reason, in Genesis, the *Ketim* are joined with the *Rodanim*,* or *Rodians.* It appears that the Jews, as ignorant in geography as the Druses, afterwards extended this name to the coasts of Cilicia,† and in general to the great *isles* or *countries*‡ of the west: the late writer of the Maccabees is a proof of this, without being an authority against Josephus. Now, supposing the *Ketim* of Balaam to be the people or country of Cyprus, Josiah's reign fur-

* The Hebrew text has *Dodanim*, the *D* being confounded with the *R*, which in Hebrew resemble each other; but the Samaritan, which does not admit of such a confusion, has *Rodanim*, and this is the true reading.

† *See* Isaiah, ch. xxiii.

‡ In Hebrew, all countries beyond the sea were called *Isle*, *Ai*. This is also the case in Sanscrit.

nishes us with an analogous and correspondent fact. Herodotus* relates that the Egyptian king Nekos, (who reigned in 616) "having turned all his thoughts to military expeditions, got a fleet of *triremes* constructed on the Mediterranean, and employed this fleet occasionally: he speaks immediately after of the battle of Megiddo, where Josiah fell."

On the other hand, we learn from Berosus and Jeremiah, that this armament was intended to act against Syria, subjected to the Assyrians of Babylon; so that whilst Nekos conducted by land an army which beat the Jews and Josiah, his fleet conducted by sea another army, which was to second him on the Euphrates. This fleet must have put into Cyprus, and might have acted in concert with the *Kitians;* then these ships would really have come from *Ketim*, and would have afflicted the Assyrian and the Hebrew: the latter, in this same war, suffered the terrible defeat of *Megiddo*, where Josiah perished, a defeat which was followed by the capture of Jerusalem: but, as Nekos was finally beaten and driven off in the year 604, the oracle, *he also shall perish*, was accomplished: it may be objected that this event is seventeen years subsequent to the publication of the Pentateuch; but Hilkiah might be still living;† and as he remained master of his manuscript, yet the *only one*, he might himself make this addition: the words, *woe to those who shall then live*, agree perfectly with the grief he must have felt for the death of his pupil Josiah, and the capture of Jerusalem.

This solution, which avoids the too tardy interpolation of the time of the Romans, and even of Alexander, has also the merit of explaining the exist

* Herodotus, Book II. § 159.

† Suppose that in 638, the first year of Josiah, Hilkiah was forty years old, he would have been seventy-four in 604.

ence of the Samaritan Pentateuch, more naturally than the hypothesis which makes Ezra author of the Pentateuch: in fact, if Ezra had composed or published that book,* it must have been in the Chaldaic character, *our present Hebrew*, adopted by the Jews on their return from Babylon, and, if so, it is inconceivable that a schismatical sect, employing the old and true Hebrew characters, improperly called *Samaritan*, should admit and transcribe such a book, to the exclusion of all those it contradicts; whilst in Hilkiah's time all the Jews still made use of their national writing, borrowed from the Phenicians, and in which all their books were composed, from Moses down to Jeremiah. It was not before their return from Babylon, that the emigrants, brought up in the Chaldean sciences and letters, wished to have their national books transcribed in the character to which they were accustomed: as they formed the higher class of the nation, their system predominated; but this could not have been all at once, and there remained another party attached to the old system, which looking on the former as an *innovation*, continued to write the law in the character called *Samaritan;* thence proceed those two branches of manuscripts perpetuated to the present time: and because the Jews of the country of Samaria, long separated from those of Jerusalem, would at no time submit to their ecclesiastical authority, or adopt their manner of writing, the innovating or Chaldaist party latterly confounded with them the really orthodox branch or sect of those of the Hebraists, who continued to write like the Samaritans. In after times, under the Asmonean administration, a supreme and despotic Sanhedrim having been convened, its authority, like that of the councils, introduced changes which compose the present

* Under the reign of Artaxerxes, about the year 452 before J. C.

differences between the Hebrew text and the Samaritan, or even Greek version.

But if the verse of Balaam, relative to the ships of *Ketim*, denotes the coming of Alexander, this interpolation must be attributed to the grand Sanhedrim; and, if so, it must have had sufficient credit to engage or compel the Greek and Samaritan manuscripts to adopt it, which though not impossible, is by no means probable. Besides, it is singular and remarkable that, by a traditional duty, transcribers never fail to leave in certain parts of the Hebrew manuscripts vacant or blank spaces, as if primitively intended to receive interpolations of the same nature as the prophecy which the high-priest Jaddus showed to Alexander. In short, when we examine all the details of the anecdote of Balaam, we are inclined to believe it an episode taken, as to the facts, from a book such as the *wars of the Lord*, written by Moses, or in his time; and as to the predictions, that they were composed by the compiler himself; for who would have written the history of Balaam's juggling tricks?*

CHAPTER X.

THE SAME SUBJECT CONTINUED.

THE compilation of the Pentateuch by Hilkiah, explains also why we find in this book some chronological

* The celebrated book entitled, *Tractatus Theologico Politicus*, published in 1670, is the first that treated of every thing relative to the Hebrew books, with that liberty of mind necessary to elucidate it: the reader will find there many interesting details on the subject we are treating; but its author, who thought that Ezra composed the Pentateuch, appears wrong in many of his reasonings; his great merit is to have explored a path where no one dared tread before him.

facts of ancient time, which are irreconcileable with later epochs; for instance, it is said in Exodus, (ch. xvi. ver. 1. and 13.)

"That the Hebrews being come unto the wilderness of Sinai, *on the fifteenth day of the second month*, after their departing out of Egypt, the people murmured for want of food, and at even there came so great a quantity of quails, that they eat to the full."

And in Numbers, (compare ch. ix. ver. 1, 3, 5: ch. x. ver. 11, and ch. xi. ver. 31.) it is also said: "That on the *twentieth day* of the second month, in the second year, the people being encamped in the wilderness, three days journey from Sinai, there came another so abundant flight of quails, that each family could eat to the full, and gather enough for its provision."

This fact of natural history is unaltered; there are still, every year, two flights of quails in that desert and in Egypt. One of those flights takes place in the middle of September, when the quails, dreading winter, quit Europe to go to Africa and Arabia; the other towards the end of February, when the quails return to Europe in search of the abundance of the fine season.

Of these two flights, that which applies in the present instance, is the one in February, for the following reasons: a little before the departure from Egypt, there was a terrible hail-storm, which destroyed the barley because *it was already in the ear*, and the *flax*, because it was *bolled*;* it did not destroy the wheat, because *it was not grown up*. This state of things takes place in Egypt in the course of February: the wheat shoots into ears about the end of this month. The text adds, soon after, "And the Lord *said:* This shall be the first month of the year (that is coming), to you; and (ch. xiii. ver. 4.) this day came ye out in the month Abib (of the new wheat)."

* Exod. ch. ix. ver. 23, 31, 32.

The year began therefore in the winter. The flight of quails could not then be the September one, which would make the fruit month to begin in August: it was the February flight, which happening nearly on the twentieth or twenty-fifth day of the second month, shews that the year began about the end of December or commencement of January: the circumstances of the hail agree with it, supposing even the rest of the narrative exact, which cannot be admitted, on account of the magical prodigies connected with it. We therefore have reason to think that in Moses's time, the year began at the winter solstice, according to a custom of the Egyptians, many of whose ideas were borrowed by that legislator. Nevertheless, all the Jewish books, including the Pentateuch, indicate the commencement of the year at the vernal equinox. This is not all: the book entitled *Joshua*, compiled from ancient materials, and written, as it would appear, before the time of Solomon, contains another passage directly contrary to this. It says;* "that Joshua, become leader, went to the Jordan to cross it; that he found the river swoln, *because the Jordan overfloweth its banks all the time of harvest;* and the people crossed it on the tenth day of the first month."† Mark those circumstances: the people pass the Jordan on the *tenth* day of the *first* month, and the Jordan is overflowed, because it is usually so in the time of harvest, which still happens at the present day, from the melting of the snows. The year commenced, therefore, at that period; but the harvest in the country of Jericho, according to Josephus,‡ is fourteen days earlier than in the country of Jerusalem; and in the latter country, as in Palestine, it takes place about the end of May: all is over between the first and 5th of June. The date of the passage is therefore indicated towards the summer solstice;

* Chap. iii. ver. 1, 15. † Chap. vi. ver. 19. ‡ *De Bello Judaico.*

and this date, from the importance of the fact, ought to have been noticed and preserved even by tradition.

We have here two clear and positive texts, each indicating the commencement of the year at a different epoch; one at the winter, the other at the summer solstice. From whence can such a contradiction proceed? according to us, it comes from this, that under Moses and Joshua, the Hebrews had a manner of reckoning time, which was changed unter the obscure and anarchical government of the judges, and that the high-priest Hilkiah, when he compiled his book, made the method of former times and of the original books to disappear, because it was no longer in use and contradicted his recitals on other occasions, particularly on the subject of the deluge. Our opinion may appear extraordinary to some readers; but they who are acquainted with certain passages of Pliny, Plutarch, Macrobius; and, above all, Censorinus's treatise, *de die natali*, will allow with us, that the Hebrews were, originally, one of these nations who did not measure time by the sun's double revolution in the ecliptic, and who found it more simple to employ lesser revolutions of that star or of the moon, such as months, seasons of three months, and the space of six months, during which the sun removes from one tropic, or from one equinox to the other: it is this gives rise to the extraordinary expressions of *years* of *one* month, of *years* of *three* months, of years of *six* months, many instances of which are cited by the ancients.

"The most ancient year made use of in Egypt, says Censorinus,* was one of *two* months; Orus made

* Censorinus, *de die natali*, by Lindenbrog. *Cantabrigiæ*, 1695, in 12mo. ch. xix. *Et in Ægypto antiquissimum ferunt annum bimestrem fuisse; deinde a Pisone rege quadrimestrem factum.* Diodorus, Book I. page 22, says: of *one* month, agreeing with Plutarch, Pliny, Augustin, Varro and Proclus: *Item in Achaia, Arcades trimestrem habuisse; Cures*

it of three; and King Piso increased it to four. The Carians and Acarnanians had years of six months; the Arcadians years of three months, &c.

"Among the ancients," says Pliny,* "the year had very different lengths from what we now give it; some counted summer for *one* year and winter for *another;* others, like the Arcadians, composed the year of three months; others, like the Egyptians, had years of one month."

Reasoning from these examples, which could be easily multiplied,† we conclude that the Hebrews had at first years of six months, reckoning from one solstice to another.‡ The passage of Joshua we have quoted, and those of Exodus about the quails, clearly shew it: and we find new indications in the analysis of some other facts of the *History of the Jews.* For instance, in Moses's time, the *Pentateuch* gives us the ordinary and middle term of the life of man, 120 years of twelve months: Moses dies at that age; Joshua lived 110 years; Amram 137; Caat, son of Levi, 133, &c. This prodigious number is the more inadmissible, as four centuries later, David says expressly, that "*the usual term of human life is seventy years, and that beyond it is only infirmity and misery.*"§ Let us suppose

autem et Acarnanes semestres habuerunt annos, et inter se dissimiles quibus alternis dies augescerent aut senescerent, eosque conjunctos veluti trieterida annum magnum.

* Hist. Nat. Lib. VII. ch. xlix.

† *See* Plutarch; *de Numa;* Diodorus, Lib. I. Varro; *Proclus, Comment. in Timeum.*

‡ This is the more natural, as not being labourers, but wandering shepherds, they had no occasion for the ecliptic calendar. Ajoutez que dans les livres Hebreux il n'est jamais fait mention que de deux saisons ou *parties* de l'année, savoir *l'hyver* et *l'ete:* ainsi que dom Calmet en a fait la remarque comment. Sur la Genese, ch. viii. The Hebrew books never mention more than two seasons or parts of the year, to wit, winter and summer, as has been remarked by Dom Calmet on Genesis, ch. viii.

§ When this king, flying from Absalom, crosses the Jordan, he is received by an old man of eighty-five, whom the historian represents decrepid, as he would be at this day

an ambiguity in the words, and that in Moses's time the year was of six months, all the above ages will be reduced to their natural state, conformably to David's estimation, and as we see them regulated by the organization of man. Moses will have lived sixty of our years, Joshua fifty-five, Amram sixty-eight and a half, &c.

A fact stated in the *Book of Joshua*, ch. xvi. ver. 6, corroborates our opinion. Caleb, son of Jephunneh, says to Joshua:

"Thou knowest that I was forty years old when Moses sent me and thee to espy out the land of the Canaanites, about forty-five years ago. Now, I am eighty-five years old, and I am as strong as I was in that day; as my strength was then, even so is my strength now, for war, both to go out and to come in. Give me, for an inheritance, this mountain of Hebron that Moses promised me."

(Ch. xv. ver. 13.) Joshua having given this inheritance to Caleb, the latter went with his relations to take possession of it. "I will give," said he, "my daughter to wife to him that taketh *Kirjathsepher*; and Othniel, son of Kenaz, Caleb's younger brother, took it, and got his cousin Achsah to wife."

If in this narration we take the eighty-five years of Caleb for years of twelve months, his *vigour* is extremely *improbable*; besides, his daughter's marriage with his nephew is another incredible circumstance, because this same nephew, (Othniel) after Joshua's death, after that of the elders, after eight years oppression under Chushan, drove out this king and governed forty years; he must have lived more than 100. Counting them for years of six months, all appears natural. Caleb set out at the age of twenty, (half of forty) and it is said, *he was the youngest with young Joshua, Moses's servant.* Twenty-two and a half years

after, (half of forty-five) Caleb, at the age of forty-two and a half, is as vigorous as at twenty, which is very natural. He gives his daughter, sixteen or eighteen years old, to the son of his younger brother. This brother might be forty or forty-one, and his son Othniel twenty, all this is in the order of things; and he might, twenty or thirty years after, govern twenty years more, (half of forty) without being more than sixty or seventy.

One only rational objection can be made. "If years of six months existed in Moses's time, why do the laws expressly mention festivals that were celebrated in the seventh month." For instance, in Leviticus (ch. xxiii. ver. 27.) it is said: "In the seventh month, in the first day of the month, shall ye have a sabbath: on the tenth day of the seventh month there shall be a day of atonement, and on the fifteenth day of this seventh month shall be the feast of tabernacles: and ye shall take you on the first day the boughs of goodly trees," &c.

We answer, that it is a natural consequence of the new-modelling of the original books by Hilkiah, and of the reform tacitly introduced in the calendar under the judges. Hilkiah writing according to the custom of his own time, corrected the antiquated and autographical expressions employed by Moses; and as to the celebration of Easter, which in our hypothesis returns only every two years, nothing prevented Moses from indicating it by the passage of the sun in the sign of Aries, and knowing the year of twelve months used by the Egyptians, his masters, he might have conformed to the popular custom of the Hebrews, in fixing the epoch of their festivals.

With respect to the reform which we presume was tacitly introduced under the judges, it must have really taken place, and might have done so without leaving

any apparent traces, on account of the anarchy and want of monuments; for the *Book of Judges* is not a chronicle. This reform explains very well the superabundant years of the partial sums given in this book; the first judges and first captivities reckoning years of six months, it follows that two or three hundred of their years are to be reduced to one-half; and it is the circumstance of their not having been distinguished from the others, which has, through the writer's ignorance, introduced a confusion for which there is now no remedy. It is probable that Hilkiah, himself, did not find sufficient materials for the purpose. Besides, the period of the judges did not enter into his plan: the author of the *Book of Kings* does not appear to us to have been more fortunate.

The time spent in Egypt is another obscure period upon which the *Pentateuch* furnishes no admissible documents. According to *Exodus*, (ch. xii. ver. 40.) it amounted to 430 years; but this calculation is not only entirely destitute of proof, but it is also incompatible with the number of two or three generations which the gospels reckon, and even with the four allowed by *Genesis* in the vision where God tells Abraham, "that his posterity, during 400 years, should serve a foreign people, and that in the fourth *generation* (only) it should return to possess the country of Canaan."* It is impossible to admit 100 years to a generation, and not only this prophecy is evidently posterior to the event, as we shall see those of Jacob and Noah were; but it also appears that the author had no other information than what he derived from *Exodus*, which is null.

Josephus, who had Egyptian chronicles before his eyes,† reckons only 230 years; and this number, which

* Genesis, ch. xv.

† Joseph. Antiq. Jud. Lib. II. ch. vi. and xv

is nearly half of 430, speaks in favour of our opinion on years of six months; we have also for us the inverted use he makes of it when he gives Solomon eighty years reign instead of forty, and we presume the ancient custom was preserved in some chronicle he consulted;* but even allowing the year to have been of six months, the time they staid in Egypt is no less uncertain and unknown: and the ignorance in which we are left by the *Pentateuch* as to the employment of that time, is an additional proof that Moses is not the author of this book: he possessed, and would have given us thereupon, information which Hilkiah was in want of: this observation is still more applicable to the forty years in the desert, thirty-eight of which are passed over in absolute silence; for between the chap. ix. xi. xiii. xiv. of the *Book of Numbers*, where the events of the second year are spoken of, and chap. xx. of the same book, where the Israelites are on the point of entering into Canaan, (in the fortieth year of their flight out of Egypt), there is a manifest blank, which is repeated and rendered more evident in *Deuteronomy* at the end of chap. i. to the 14th verse of chap. ii., and this blank, which could not have existed in Moses's *Journal*, can be naturally accounted for on the part of Hilkiah, whether he really wanted documents as to the employment of that time, or that he voluntarily suppressed details which would have contradicted other parts of his work, and indicated, for instance, the use of years of six months.

Thus we see ourselves constantly brought back to our two fundamental principles, to wit:

"That Moses is not the author of the *Pentateuch*, and that a number of circumstances indicate Hilkiah as its author."

* *See* Memoires de l'Acad. des Inscrip. Tom. XXXIV. Gibert's Memoir on the Years of the Jews.

CHAPTER X.

EXAMINATION OF GENESIS IN PARTICULAR.

In order to restore to Moses what may belong to him in this composition, we must divide it into two parts; one the religious and legislative part, containing ordinances for the rites and ceremonies, the precepts, commandments, and prohibitions which constitute the law of Moses, and are found dispersed in *Exodus*, *Leviticus Numbers* and *Deuteronomy;* the other, the purely historical and chronological part which relates the facts, their succession, the manner in which they happened; and this commencing at the first Chapter of *Exodus*, is the work of the high-priest Hilkiah, who compiled it from the ancient monuments and writings he had at his disposal. The *Book of Genesis* is here in a particular case; for, although an historical work, it cannot be considered as belonging to the Jews, or as a national book, since the subject includes a space of time when that people did not exist, had no archives, and could preserve nothing. Now, if after Moses, during all the period of the Judges, the Jews, forming a nation, did not possess or could not preserve annals; if before Moses, the time of their residence in Egypt, in a state of servitude, which excludes every other care, has remained in an impenetrable obscurity for want of monuments, how could they possibly have preserved preceding annals, especially annals so circumstantial as the anecdotes of the life of Joseph, of his father Jacob, and of Abraham their common parent? And granting this point, supposing Abraham, as they admit, to have been born a Chaldean, is not all that

precedes that man, whether true or false, a Chaldean account, solely founded on the traditions and monuments of the Chaldeans? Genesis, therefore, at least before Abraham, is not a Jewish history, but a monument borrowed by the Jews from some foreign people, they recognized for their ancestors. Now, how could such a naturalization be effected, especially when an article of this book appears contrary to the law of Moses? This is a problem absolutely inexplicable in the system of received opinions, but can be naturally explained in ours.

The high-priest Hilkiah having conceived the project of reviving the fervour of the Jews, of renovating their national spirit, by re-establishing the law of Moses, might imagine that this plan could not be effected, if he only published the code of rites and ordinances of the *four books*. It was then the fashion to have Cosmogonies, and to explain the origin of all things, of nations, and of the world; each nation had its sacred book, commencing with a Cosmogony: the Greeks had the Cosmogony of Hesiod, the Persians that of Zoroaster; the Phenecians that of Sanchoniaton; the Indians had the Vedas and Pouranas; the Egyptians had the five Books of Hermes, solemnly carried about in the procession of Isis, as described by Clement of Alexandria. Hilkiah wishing to give the Jews a book which would serve them as a standard, and rallying-point, found it necessary to insert in it a Cosmogony. If he had himself invented it, he would have compromised the whole work; his nation, of Chaldean origin, had preserved many of their maternal traditions; Hilkiah, who like Jeremiah, his agent, was politically favorable to Chaldea in preference to Egypt, adopted, with some modifications, the Babylonian Cosmogony; such is the true and radical source of the extraordinary resemblance remarked by the Jewish

historian Josephus, and by the ancient Christians, between the eleven first chapters of Genesis and the Chaldaic Antiquities of Berosus, without any suspicion of plagiary on the part of these authors. The superior antiquity of the Chaldeans and of their monuments was then too notorious for any person to suppose that so powerful a people, so proud of their arts and sciences as the Babylonians, would have borrowed the mythological traditions of a small tribe, considered by them as schismatical and rebellious, and whom they had reduced to slavery. Now, when by the caprice of human revolutions, all the glory of Babylon had vanished like a dream, and when Jerusalem, covered with ruins, chains, and contempt, saw the universe subjected to her opinions, it was easy to reject witnesses that had no representatives, to refute writings of which there remained only incoherent fragments: however, if we collect and confront these fragments, we shall still find wherewith to persuade any unprejudiced mind of the identity of the Jewish and Chaldean Cosmogonies; and to shew that the system falsely attributed to Moses, was one equally prevalent in many nations of the ancient east, traces of which are still found as far off as Thibet and India. We do not pretend to exhaust this subject, which would furnish matter for a large volume; but we wish to prove, by some examples, how far an exact analysis might carry evidence. Let us first cite the testimony of the historian Josephus, who, from his character, is of the greatest weight in this question.

CHAPTER XII.

OF THE DELUGE.

FIRST, in his defence of the Jewish people against

the attacks of Appion.* after having collated the testimonies scattered in the writings of various nations, now, says he, "I shall interrogate the monuments of the Chaldeans, and my witness shall be Berosus, born himself a Chaldean, a man known to all the Greeks who cultivate letters, on account of the works he published in Greek, concerning the astronomy and philosophy of the Chaldeans. Berosus then, after having compiled and copied the most ancient histories, gives the same accounts as Moses of the deluge, of the destruction of men by the waters, and of the ark in which *Noux*† (Noah) was saved, and which stopped on the mountains of Armenia; afterwards, explaining the genealogical succession of *Noux's* descendants, he determines the time when each of them lived, and comes down to Nabopolassar," &c.

Thus the history of Noah, of the deluge and the ark, is an history entirely Chaldean, that is to say, the Chapters vi. vii. viii. ix. x. and xi. are taken from the sacred legends of the priests of that nation, at an epoch infinitely remote. It is much to be regretted that the Book of Berosus has not been handed down to us, but it appears that the piety of the first Christians having considered it dangerous,‡ they suppressed it at an early period. Josephus quotes a passage of the text concerning the deluge, in his Judaic Antiquities, Book I. ch. vi.

"All Asiatic historians, (says he,) make mention of this deluge, and of the ark; Berosus, among others, speaks of it in these words: They pretend that a part of this ark still subsists on the Korduan (Kurdestan)

* Against Appion, Book I. § 9.

† This word *Noux* is the best orthography of the Hebrew *nouh* (Noah), because the Greeks not having the aspirated *h*, replace it by an *x*, which is the German and Latin *ch*.

‡ *See* Syncellus, page 38 and 40, lig. 8, this author sometimes mentions Berosus; but all the passages he cites, having been afterwards attributed to Polyhistor, Abydenus, and other copyers of Berosus, it seems to us that already the original of Berosus no longer existed.

mountain in Armenia; and that bigots bring away from it pieces of citumen which they distribute among the people, to be made use of as amulets against enchantment." Josephus continues "Hierome, the Egyptian, who wrote upon Phenecian Antiquities, also speaks of it, as does Mnaseas and several others," Nicholas of Damascus, in his ninety-sixth Book, says:—

"Beyond Miniade, in Armenia, is a high mountain, called *Baris*, where many persons are said to have saved themselves at the time of the deluge; a man, embarked in a ship, landed on the summit, and long after the remains of this vessel were to be seen there. This is probably the man whom Moses, the legislator of the Jews, speaks of."

We see that Josephus is far from accusing Berosus, and the other historians, of being plagiarists of Moses, whom he looks upon as author of Genesis; that, on the contrary, he invokes the Chaldean, Phenician and Armenian monuments, as the first and original witnesses, of which Genesis is only an emanation or collateral.

As to the details of the deluge, they are to be found, *first*, in a fragment of Alexander Polyhistor, a learned compiler in the time of Sylla, several precious passages of whom have been preserved in Syncellus; *second*, in a fragment of Abydenus, another compiler whom Eusebius represents as having consulted the monuments of the Medes,* and Assyrians; which explains why he sometimes differs from Berosus, whose *copyist* he is called by Syncellus, as well as Alexander Polyhistor. What Genesis says of *Nouh*, or *Noah*, is related by these authors of *Xisuthrus*, with variations, which prove the diversity of the ancient monuments, from whence these accounts were taken. A comparative table of the texts will have more weight than all our arguments.

* *Præpar. Evang.* Lib. IX. Ch. xii.

*Chaldean Monuments, copied by Alexander Polyhistor, in his second Book.**

Xisuthrus was tenth king, as Noah was the tenth patriarch: under him happened the deluge. Kronos (Saturn) having appeared to him in a dream, warned him that on the fifteenth of the month Dœsius, mankind would be destroyed by a deluge: he therefore commanded him to take the writings which speak of the *beginning*, the *middle* and the *end of all things;* to bury them under ground in the city of the Sun, called *Sisparis*, to construct a ship, to embark in it his relations and friends, and to abandon himself to the sea. Xisuthrus obeyed; after having prepared all his provisions, and collected all the animals, both quadrupeds and birds, he demanded where he was to sail to; *towards the Gods*, said Saturn, and he wishes men *all sorts of blessings.* Xisuthrus constructed therefore a ship *five stades* long and *two* broad; in it he embarked his wife, his children, his friends and all he had prepared. The deluge came, and having soon ceased, Xisuthrus sent out some birds, which, not finding a resting place, came back to the ship: some days after he again sent them out; this time birds came back with mud on their feet; let out a third time, they returned no more. Xisuthrus concluding that the waters had subsided, made an opening in his ship, and as he saw himself near a mountain, he landed with his wife, his daughter, and the pilot; he worshipped the land, raised up an altar, and performed a sacrifice; he afterwards disappeared, and was no more seen on earth with the three persons that accompanied him. They who remained on board not seeing them return, called them

* Syncellus, page 30, seems at first to have taken this passage from Berosus; but at the end he says: *This is what Alexander Polyhistor writes.*

Account given in the Hebrew Book Genesis.

AND the Gods (Elahim) said unto *Noah:* "make thee an ark, rooms shalt thou make in it, and shalt pitch it within and without: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make, and in a cubit shalt thou finish it. I do bring a flood of waters upon the earth, and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee; and of every living thing of all flesh, two of every sort shalt thou bring into the ark; of fowls, of cattle, and of every creeping thing; and take unto thee of all food that is eaten, it shall be for food for thee and for them. Thus did *Noh*, according to all that God (Elahim) commanded him, so did he: and God (Jahouh) said again: of every clean beast, thou shalt take to thee by sevens, and of beasts that are not clean by two; of fowls also of the air by sevens: for yet seven days and I will cause it to rain upon the earth forty days and forty nights: and *Noh* did according unto all that the Lord (Jahouh) commanded him, and *Noh* was 600 years old, and he went into the ark; and after seven days, in the second month, the seventeenth day of the month, all the fountains of the great deep were broken up, and the windows of Heaven were opened; and *Noh* entered into the ark with his family, and all the animals; and the rain was upon the earth forty days and forty nights; and the waters bore up the ark above the earth: and the ark went upon the face of the waters; and all the high hills that were under the whole Heaven were covered, fifteen cubits upwards, did the waters prevail; and all flesh died that moved upon the earth; and the waters prevailed upon the earth an hundred and fifty days: and God (Elahim) remembered *Noh;* and made a wind to pass over the

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aloud: a voice answered, exhorting them to righteousness, &c., adding, that they should return to Babylon, according to the order of destiny, to take out of the ground the *letters* buried at Sisparis, in order to communicate them to men; moreover, that the country they then were in, was Armenia. Having heard those words, they assembled from *all parts*, and departed for Babylon. The wrecks of their ship, driven into Armenia, remain to this day on the *Korkoura* mountains; and the devout take small parcels of it, to serve as talismans against enchantments. The *letters* having been taken out of the ground at Sisparis, men built cities, raised temples, and *repaired Babylon itself*.

earth; and the waters assuaged; the fountains also of the deep and the windows of Heaven were stopped, and the rain was restrained; and after the end of the hundred and fifty days, the waters were abated, and in the seventh month, on the seventeenth day, the ark rested upon the mountains of *Ararat*, in Armenia, and the waters decreased continually until the tenth month; in the tenth month, on the first day, were the tops of the mountains seen; and at the end of forty days (the tenth of the eleventh month,) Noh opened the window of the ark, and sent forth a raven, which went forth to and fro until the waters were dried up; and *Noh* sent forth a dove, which, finding no rest for the sole of her foot (the tops were however visible) returned into the ark, and after yet other seven days (the seventeenth of the eleventh month) Noh sent her forth again, and she came in to him in the evening, and lo in her mouth was an olive leaf; and seven days after (the twenty-fourth of the eleventh month) he again sent forth the dove, which returned not to him any more. In the 601st year of Noh, the first day of the month, seven days after the last departure of the dove, the waters were dried, and *Noh* removed the covering of the ark, and behold the face of the ground was dry; and in the second month of the seven and twentieth day of the month was the earth dried; and God (Elahim) desired him to go forth with his family and every living thing; and *Noh* builded an altar, and offered burnt-offerings of every clean beast, and of every clean fowl; and (Jahouh) God smelled a sweet savour, and said, I will not again bring on a deluge; and he gave *benedictions* and *precepts* to *Noh;* not to eat the blood of animals (precept of Moses: the soul is in the blood:) not to shed man's blood, &c., and he made a covenant with men; and for a token of this covenant, I do set, said

he, *my bow in the cloud* (the rainbow,) and when I look upon it, I will remember my covenant with every living creature, and I will no more destroy them. And *Noh*, when he went out of the ark, had three sons, and he began to be a husband-man, and he planted a vineyard," &c.

We do not transcribe the account given by Abydenus, and preserved by Eusebius in his Evangelical Preparation (Book IX. ch. xii.) because it is considerably abridged, and differs only in two circumstances. In his account, taken from the Median and Assyrian monuments, Xisuthrus sends forth his birds three days after the storm was abated; they returned twice, having mud on their *wings*, and not on their feet; the third time they returned no more.

These texts furnish matter for a volume of commentaries: let us confine ourselves to the remarks most necessary for every man of common sense: both accounts are a tissue of physical and moral impossibilities, but here plain good sense will not do, one must be initiated in the astrological doctrine of the ancients, to guess at this kind of enigma, and to know that in general all the *deluges* mentioned by Jews, Chaldeans, Greeks, and Indians, as having destroyed the world under Ogyges, Inachus, Deucalion, Xisuthrus, Saravriata, are one and the same physico-astronomical event which is still repeated every year, and all the marvellous of which consists in the metaphorical language employed to express it. In this language, *the great circle* of the Heavens is called *Mundus*, the analogous word to which *Mondala* still signifies *circle* in *Sanscrit:* the *Orbis* of the Latin is synonimous with it. The revolution of this circle by the sun, composing the *year* of twelve months, was called *orbis*, the *world*, the *celestial circle*. Consequently, every twelve months, the *world* ended, and the *world* began again; the *world* was destroyed, and the *world* was renewed. The epoch of this remarkable event varied according to the people, and their custom of beginning the year at one of the solstices, or equinoxes: in Egypt it was at the summer solstice. At this epoch, the Nile gave the first symptoms of its

overflowing, and in forty days the waters covered *all the land* of Egypt to the height of fifteen cubits. It was, as it still is, an *ocean*, a *deluge*. It was a destructive deluge in early times, before a civilized and numerous population had drained the marshes, sunk canals, raised dykes, and before experience had taught them the epoch of the inundation. It was important to know and foresee it: the stars were remarked, which at the time appeared at morn, and even in the horizon. A group of those which coincided with it, was called the *ship* or *bark*, signifying, that one should be in readiness to embark; another group was called the *dog*, that warns; a third was the *crow;* a fourth, the *dove;** a fifth was named the *labourer;* the *vine-dresser;*† not far from him was the *woman* (the celestial virgin:) all those personages that figure in the deluge of *Noh* and *Xisuthrus*, are still in the celestial sphere; it was a real picture of the *calendar*, of which the two foregoing texts are only a more or less faithful description. At the moment of the solstice, and beginning of the inundation, the planet *Kronos*, or *Saturn*, who had his residence in Cancer, or rather the *winged genius*, governor of that planet, was supposed to warn the *man* or *labourer* to embark. He warned *during the night*, because it was in the evening or at night that the star was consulted. The calendar of the Egyptians and their astrological science having penetrated into Greece, yet uncivilized, these paintings, not appropriated to the country, were misunderstood there, and became the mythological fables of Deucalion, of Ogyges, and of Inachus, whose very name is *Noh*, written in the Greek *Noch* or *Nach*. Chaldea had also its deluge, from the overflowings of

* In Egypt these birds never quit the house while the ground is under water; when they depart, it is a sign that they can find their subsistence, and that land appears.

† *Arcturus*, Bootes.

the Tygris and Euphrates, at the moment when the sun dissolves the snows of the Armenian mountains. But this deluge was of a noxious nature, on account of the rapidity and uncertainty of its arrival. This country, extremely fertile, and consequently inhabited from the remotest antiquity, must have had its own calendar as well as its own legends; however, historians assure us that the Egyptian rites were introduced there with a colony of priests, perhaps by means of Sesostris, who, about the year 1358, overran the country as a conqueror; or else by means of the Ninivites, if not more anciently: this must have been already a cause of variations in the Chaldean legends. The deluges of the Nile and Euphrates used not to happen at the same epochs; another cause was the precession of the equinoxes, which, every seventy years, changes one degree the position of the sun in the signs. At last, natural philosophers having extended their geographical knowledge, and observed that the northern hemisphere was, as it were, drowned in rains during the wintry interval of the two equinoxes, it came to pass that the idea and name of *deluge* were applied to the winter half year, whilst the word *conflagration* was given to the summer one, as we learn from Aristotle. Hence the amphibological expression of the *world's experiencing alternate revolutions of conflagration and deluge;* hence also a new source of variations adopted by the Jewish writer, when he makes the rain to last 150 days (near six months), after having said it lasted only forty; it is, therefore, not surprising there should be such discordancies between the various compilers of monuments, as they must have been very anciently introduced among the monuments themselves, and in both national and foreign calendars.

The most remarkable difference between the Chal-

dean and Hebrew account, is that the first preserves its astrologico-mythological character, while the second is directed toward a moral sense and purpose. In fact, according to the Hebrew, of which we have given but an extract, the text containing more than 100 verses, the human race having been perverted, *giants*, descended from the angels of *God* and the *daughters* of men, committing all kinds of violence, God repents his creation of man; he converses with himself, deliberates, and adopts the violent resolution of exterminating all that breathes. However, he discovers an upright man, he takes compassion on him; wishes to save him; communicates to him his design; announces the deluge, orders him to build a ship, &c. When the deluge has destroyed every thing, the man makes *a sacrifice of pure animals*, (according to the law of Moses:) God is so moved by it, that he promises to send no more deluges, he gives blessings, precepts, an abridgement of the law; he makes a covenant with all living creatures; and as a sign of this covenant, *he invents the rainbow*, which shall appear in times of rain, &c.; all this intermingled with repetitions and contradictions. For instance, the *rain lasted forty days;* the waters swelled 150 days; a wind blew and the rain ceased. The first day of the tenth month, "were seen the tops of the mountains; forty days after, the dove finds not *where to rest her foot*," &c.

Is not all this account a moral drama, a lesson of conduct given to the people by a religious legislator, a priest? In this point of view, it might be attributed to Moses; but the noun plural *Elohim*, the *gods*, wrongly translated in the singular, *God*, is irreconcileable with that unity which Moses makes the basis of his theology. The god of Moses is *Jehouh:* it is the only name found in his laws, and in the writings of his pure disciples, such as Jeremiah. Why is the

expression *Elahim*, the *gods*, so often and almost exclusively found in Genesis? On account of the monuments being Chaldean; and because, in the Chaldean system, as in most Asiatic theologies, it is not a *single god* who created, they were the gods, his ministers, his angels, and especially the deacons and genii of the twelve months who created each a part of *the world* (the circle of the year). When the high-priest Hilkiah borrowed this Cosmogony, he did not dare to change its fundamental expression, which was perhaps adopted by the Hebrews, since their intercourse with the Syrians; it is even possible he added nothing of his own to the text, although the pure animals, (according to the law) and the number seven, indicate a Jewish writer, the more so as the name of *Jahouh* is introduced into it.

Long before Hilkiah, Greece had the apologue "of *Jou-piter irritated* against the *giants*, and against a criminal generation, announcing the end of the world, drowning the earth with torrents precipitated from the cataracts of heaven," &c. (See *Nonnus Dyonisiaq.* Lib. VI. ver. 230.)

All the system of Tartarus and Elysium was derived from this theology of Egyptian origin and of remote antiquity, since it was the basis of *mysteries* and *initiations:* it was in these mysteries that the science of astrology assumed a moral character which every day altered the physical meaning of its hieroglyphical paintings, &c.

According to the Hebrew, after the deluge, *Noh* cultivates the *ground*, plants the vine; therein, he is *Osiris* and *Bacchus*, both of whom are the sun in the constellation of *Arcturus*, or *Bootes*, which, after the fall of the Nile, announced in the flat country the time for sowing; and on the heights of Faioum, the vintage season. Here the fragments of Berosus and

of his copiers have a blank corresponding to the tenth chapter of Genesis, where the Jewish writer describes the division of the earth among the three *supposed* children of Noh, and gives the nomenclature of their *supposed* children, according to their *languages* and *nations:* we say *supposed,* because all this apparent genealogy is a true geographical description of the countries and nations known to the Jews at that period; in which description each nation is indicated, at one time by a collective name, according to the genius of the language, at another by a noun plural; and this in a methodical order of contiguous localities and affinities of language. To imagine that the plural names *Medi* the Medes, *Saphirouim* the Saspires, *Rodanim* the Rhodians, *Amrim,* the Amorrheans, *Aradim* the Aradians, *Masrim* the Egyptians, *Phelastim* the Philistines, &c. &c., were the names of individuals; and to imagine that these individuals were the third or fourth generation of three families, who alone upon the globe divided it amongst them, is an excess of credulity and blindness; but this subject would carry us too far: it shall be treated of in a separate article.

CHAPTER XIII.

OF THE TOWER OF BABEL, OR PYRAMID OF BEL, AT BABYLON.

AFTERWARDS come on, in the eleventh chapter, the separation of families, the undertaking of the tower of Babylon, and the confusion of languages. An account equivalent to this is given us in a fragment of Poly-

histor. (See *Syncellus*, p. 44, *and Eusebius*, *Præpar. Evang.* Lib. IX. ch. xiv.) The text of the Sibyl is:

"When men spoke (still) the same language, they built a very lofty tower, as if to climb up to heaven; but the gods (Elahim) sent tempests to destroy it, and they gave to each (man) a language: hence the name of Babylon given to that city. After the deluge, lived Titan and Prometheus," &c.

Here, says Syncellus, Polyhistor forgets that according to his authors, that city of Babylon, mentioned for the first time at this period, had already existed for thousands of years. The same Syncellus continues his narrative by this fragment of Abydenus, saying, page 44: "Some pretend that the first men who sprang from the earth, confiding in their strength and bulk, despised the gods, and wanted to become their superiors; that with this intention, they constructed a very high *tower*, but the winds coming to the assistance of the gods, overturned the edifice upon its authors; and the ruins took the name of *Babylon:* until then the language of men was one and the same, but from that moment it became multiplied and various; afterwards came on the dissentions and wars between Titan and Saturn."

By offering us several versions, these fragments prove that there existed several sources of which the Jewish account was only an emanation, and not the primitive type, as some have endeavoured to establish.

Who was this Sibyl cited by Polyhistor? We are not told; but think we discover her in Moses of Chorene, whose *first chapters* are connected with our subject, so as to prove the authenticity and identity of the common sources. This writer, who lived five centuries before J. C., first establishes as notorious facts: "That the ancient Asiatics, and especially the Chaldeans and Persians, had a number of historical books;

that these books were partly extracted, partly translated into Greek, particularly after the Ptolomies had founded the library of Alexandria, and encouraged men of letters by their liberality; so that the Greek language became the depository and parent of all the sciences. Do not, therefore, be surprised, continues he, if in my history of Armenia, I only cite Greek authors, as a great part of the original books are lost (by the effect of translation). As to our antiquities, compilers are not agreed on all points, and differ from Genesis in some others: nevertheless, Berosus and Abydenus, as well as Moses, reckon *ten* generations before the deluge; but according to them, they are *princes*, and barbarous names, with an immense series of years, which differ not only from our's, (which have four seasons) and from the *divine years*, but also from these of the Egyptians, &c. Abydenus and Berosus count also *three illustrious chiefs* before the tower of Babel; they relate faithfully (that is as Genesis does) the navigation of Xisuthrus in Armenia; but they *falsify* the names (that is, they *differ* from Genesis). I prefer, therefore, beginning my account according to my true and beloved *Berosian Sibyl*, who says: Before the tower, and before the language of men was become various, after the navigation of Xisuthrus, in Armenia, *Zerouan Titan*, and *Yapetosthe* governed the earth: having shared the world among them, *Zerouan*, puffed up with pride, wished to domineer over the other two: *Titan* and *Yapetosthe* resisted and waged war against him, because he wished to establish his sons kings over all. Titan in the conflict seized on a certain portion of Zerouan's inheritance: their sister *Astlik*, *intervening*, appeased the tumult by her *mildness*. They agreed that *Zerouan* should remain chief; but took an oath to put all *Zerouan's* male children to death, and appointed strong Titans to assist at the delivery of his wives.

They killed two children; but *Astlik* advised the women to persuade the Titans to preserve the others, and carry them to the *east*, to mount Ditzencets or *cast of the gods*, which is Olympus."

The reader sees that we have here a sibyl as in Polyhistor; and she is called *Berosian*. The ancients inform us that Berosus had a daughter, whom he educated with the greatest care, and who became so knowing that she was reckoned among the sibyls. Are we not justified in believing her to be that learned woman, especially on a question concerning the antiquities of her country? The foregoing fragment has a striking analogy to the *Shem*, *Ham* and *Japheth* of Genesis; and it is for that reason the devout Armenian *author* prefers it to the accounts of Berosus and Abydenus; but this fragment, like the others, refers us to mythological traditions, which we should multiply to discover what they mean. Our Armenian cites the following very old one of his country:

A book no longer extant, said of Xisuthrus and his three sons: "After *Xsisutrai* had navigated in Armenia, and disembarked, one of his sons, named *Sim*, marched between the west and north, and arrived at a small plain under a *very high mountain*, through the middle of which the rivers ran towards Assyria; he resided *two months* on the banks of the river, and called the mountain, after his name, *Sim*; from thence he returned by the same (way), between east and south, to the point of his departure: one of his younger children, named *Turban*, separating from him with thirty sons, fifteen daughters and their husbands, settled on the banks of the same river; whence the name of *Turon* was given to that place, and the name of *Tseron* to that he quitted, on account of the *separation* from his children which there took place.

"Now, the people of the east call *Sim*, *Zerouan*, and shew a country called *Zaruandia.** This is what our ancient Armenians sung in their festivals, to the sound of instruments, as is attested by Gorgias, Bananus, and David," &c.

Here we approach the sources whence the Jewish author took his information. Our Armenian mentions another work more interesting from its origin and contents; it is the volume which the Syrian Mar I Bas found in the library of Arshak, eighty years after Alexander, entitled:

"A volume translated from Chaldean into Greek, containing the true history of the ancient illustrious personages which, according to it, commence with *Zerouan*, Titan, and Yapetosth; and exposing in order the succession of illustrious men, descended from those three chiefs."

The text begins: "They were terrible and brilliant those first of the gods, authors of the greatest good, and principles of the world and of the multiplication of men. From them came the race of giants, with robust bodies, powerful (or vigorous) limbs (or arms), and prodigious stature; who, full of insolence, conceived the impious design of building *a tower*. While working at it, a horrible and *divine* wind, excited by the anger of the gods (Elahim), destroyed this immense mass, and threw amongst men unknown words which excited (or caused) tumult and confusion. Amongst these men was the Japetic Haik, a celebrated and valiant governor (*prefectus*), very skilful in shooting arrows and handling the bow.† This Haik, handsome, tall, with shining hair, vigorous arms, and a piercing eye,

* Pliny, Book VI. ch. xxvii.

† Moses, Chor. ch. ix. This Haik has all the attributes of Apollo driven out of heaven by Jupiter, who is allowed by the Greeks to be identical with the Babylonian Belus.

full of hilarity, being one of the most powerful *giants*, resisted those who pretended to the command over *the other giants*, and the gods, and excited a tumult against the impetuous effort of *Belus*. Mankind scattered over the earth, lived in the midst of *giants*, who stirred up by fury, drew their swords one against another, and struggled for the command; *Belus* being successful, and becoming master of almost all the earth, Haik would not obey him, and after having seen his son *Armenak* born in *Babylon*, he went towards the country of Ararat, situated towards the north, with his son, his daughters and brave men, to the number of 300, without reckoning the strangers who joined him: he settled or sat down at the foot of a certain mountain widely extended in the plain, inhabited by some of the *dispersed men*. Haik subdued them, and fixed his residence there," &c.

Here then is an original Chaldean book which, on account of its celebrity, excited the curiosity of Alexander, and which by this small fragment proves to us—FIRST, the real antiquity of the traditions collected by Berosus, Abydenus, and the Sibyl; SECONDLY, the analogy between these traditions and those of the Jewish book called *Genesis*. This analogy is evident in what concerns the deluge, the man saved in a ship, the three princes or chiefs of the human race issued from him; the dispersion of their children, the undertaking of the tower of Babel, the confusion resulting from it, &c.; in fine, in those *giants* born of the children of the gods (Elahim), and of the daughters of men, *giants who became mighty men, which were of old, men of renown*, (Genesis, ch. vi. ver. 2 to 5.); these are the very words of Genesis. Their enterprize of climbing up into heaven is the same as that of the giants sung by the Grecian mythologists; and this resemblance tends to confirm the Chaldean origin of all

these allegories, an explanation of which would carry us too far from our subject.* We shall only remark, that these same allegories are found in the cosmogonical accounts of the sectaries of *Budha*, who took refuge in Thibet; and who, under the name of *Samaneans*, were an Indian sect, celebrated and already ancient in Alexander's time. Their cosmogony which, in other respects, has a striking resemblance to that of Genesis, like this latter work, speaks of the corruption of man, the anger of God, the deluges with which he punished the human race; and they give a moral sense to all that in the Grecian accounts is presented to us under an astrological form. Now, if we consider that the Grecian accounts correspond to the epoch when the constellation Taurus opened the year and the march of the signs; that is to say, more than 4000 years before our era, whilst the Jewish and Persian accounts, indicate the *Lamb* or *Aries* as the *repairer*, we must conclude that the Greeks have better preserved the original type, as being more ancient than the others; and that the others have altered it, because they came later; so that the moral and mystical system, in which are included Elysium, Tartarus, and all the doctrine of mysteries, would not be of a remoter origin than 2500 or 2300 years before our era; and it is from Egypt and Chaldea that all those notions were spread in the east and west, as is agreed upon by all the ancient Greek authors, and even by the Arabians, who had in their possession ancient books that had escaped the ravages of war and time. It is remarkable that one of those books, quoted by Syncellus, under the name of the book of *Enoch*, gives the history of the giants, born of angels and of the daughters of men, nearly in the

* *See* Dupuis, origine des cultes, table des matières, Vol. III. in 4to Art. *Deluge*, *Orion*, *Titan*, *Giants*, *Belus*, and his *Dissertation on the Great Cycles*

same words as the books of the Boudhists of Thibet, and the book of Genesis; no doubt the book of Enoch is apocryphal as to the name given it by the anonymous author, to impress respect, but not as to its doctrine, which is Chaldean and of great antiquity. But to return to our confrontations.

After the deluge of *Noh* or *Xisuthrus*, the division of the lands between three powerful and brilliant *personages*, one of whom is Titan, bears a great resemblance to what the Greeks tell us of the three brothers, Jupiter, Pluto, and Neptune.* The construction of the tower of Babylon seems to take a more historical character; and when we reflect that to build this city and the pyramid of Bel with seven stories (like the seven spheres), Semiramis employed two millions of men, collected together from all the nations of her empire, consequently speaking a multitude of different dialects, we shall be disposed to believe that this confusion of tongues gave rise to a tradition afterwards altered; but Semiramis was too recent to be forgotten and misconceived; the event bears a mythological character much more ancient: and as in astrological language, the *Zodiac* was called the *great Tower*, *Burg*, (in Greek, *Pyrg-os*), the part of this *tower*, composed of *six signs*, or *six stories*, which, from the winter to the summer solstice, rose towards the north, where was mount Olympus, (Ararat and Meron.) was supposed to be raised or built by the giants, that is by the constellations then ascending from the horizon to the Zenith. It is necessary to know all the details of these Chaldean mysteries, to explain all those of the narration. It is, at least, evident that the repeopling of the earth in five or six generations, is a physical as well as moral revery. In consequence of this impossibility, there is no admitting in the eleventh

* Pluto himself was black, like Cham.

generation the apparition of *Abraham* as a man and an historical personage; and our suspicions increase when we read what is said of him in Berosus, Alexander Polyhistor and Nicholas of Damascus. The vulgar translations make the builders of the tower say to one another, *let us make us a name;* but the Hebrew word *Shem* signifies also a *sign*, and we might as well translate with Perizonius, *let us make us a* (rallying), *sign or signal.**

CHAPTER XIV.

OF THE PERSONAGE CALLED ABRAHAM.

"BEROSUS, says Josephus,† though he does not mention our ancestor Abraham, nevertheless alludes to him in these words:—

"Ten generations after the deluge, there lived among the Chaldeans a just and great man, very conversant in the knowledge of celestial matters."

In fact, in the Jewish Genealogy, Abraham is the tenth generation after the deluge, which proves the constant identity and common origin of both accounts.

Josephus adds: "Hecateus has written an entire volume concerning Abraham. Nicolas of Damascus, in the fourth book of his historical Collection says: Abraham reigned at Damascus; he was a stranger come from the country of the Chaldeans, beyond Babylon,

* Les traductions vulgaires font dire aux constructeurs de la *tour faisons nous un nom;* mais le mot Hebreu *Shem* signifie aussi un *signe* et l'on auroit droit de traduire avec Perizonius *faisons nous un signe* ou un *signal* (de ralliement.)—Vide Babylonica, ch. xi.

† *Antiq. Jud.* Lib. I. ch. vii. § 2.

at the head of an army.* Soon after he left the country with all his people, and emigrated to the land called *Kanaan*, now *Judea*."

On the other hand, Alexander Polyhistor, citing Eupolemus, says:† "Abraham was born at *Camarina*, a town of Babylonia, called also *Ouria*, or *town of soothsayers;* this man surpassed all others in birth and skill. He invented astrology and *Chaldaic;*‡ he was agreeable to God for his piety. The Armenians having attacked the Phenicians, Abraham drove them away (as Genesis says). He had in Egypt long conferences with the priests about astrology."

Artaphan, a Persian writer, cited by Eusebius, (Lib. IX. ch. xviii.) spoke also of Abraham's residence in Egypt, where "he taught astrology for twenty years; he added, that Abraham went afterwards to Babylon among the giants, who were exterminated by the gods, on account of their impiety."

Finally, Josephus speaks, like all those authors, "of the great knowledge Abraham had of the changes that occur in the heavens, and of those to which the sun and moon are subject, (the eclipses), &c.,§ which in common language means, that Abraham dealt in astrology.

On examining those accounts, we discover that, like those of the deluge, they come from an ancient source whence Genesis took them; but, because they preserved better their original mythological character, they excite more doubts and suspicions concerning Abraham's existence, as a human being. In fact, since the Chaldean deluge is only an astrological fiction, what becomes of the personages and generations pro-

* Nicolas of Damascus adds here in his own text: "He is still famous at Damascus, where they show a suburb that bears his name."

† Eusebius, *Propar. Evang.* Lib. IX. ch. xvii

‡ Probably Chaldaic writing

§ Josephus, Lib. I. ch. vii.

ceeding from an event that never happened? If a deluge destroyed to day the human race, with the exception of a single family of eight persons, this insulated and feeble family, oppressed with all its wants, would be solely occupied about the urgent cares of its own preservation, and before three generations, its race would have relapsed into a savage state, which would neither admit of writings nor the preservation of ancient traditions. Even among polished nations, nobody, without writing, has an idea of the sixth preceding generation; how then could the pretended Genealogy of Abraham have been preserved? especially among the Jews, who could keep no regular and uninterrupted monument, either of the period of the judges, or of their ancestor's stay in Egypt? this genealogy does not belong to them; they borrowed it from the Chaldeans; it is entirely Chaldean. Now, among the Chaldeans it belongs to the mythological times, as well as the deluge and the giants with whom Abraham was connected; it is on this account that all the details are so circumstantial. From the habit we are in of considering Abraham as a *man*, we are shocked at first when told that this is a fictitious and allegorical personage, and nothing else but the personified genius of a planet; nevertheless, such is the case with a crowd of pretended kings, princes, and patriarchs of the ancient traditions of the east; who would not imagine that Hermes was a sage, a philosopher, an eminent astronomer among the Egyptians? and, nevertheless, Hermes, when analysed, is but the personified genius, at one time of the star Sirius, at another of the planet Mercury. Who would not believe that among the Indians, the seven *richis*, or patriarchs, were holy penitents, who taught men devout practices still subsisting? and yet the seven richis are only the genii of the seven stars of the constellation of the Bear, regulat-

ing the course of navigators and labourers who contemplate it. From the moment that by the natural metaphor of their languages, the ancient orientalists personified the celestial bodies, the ambiguity introduced a disorder of ideas, which increased from day to day, both by the ignorance of a credulous superstitious people, and by the mysterious enigmatical use made of it by those initiated in the science, as well as by the poetical turn given it by authors of ardent imaginations. It is therefore not surprising that Abraham, a Chaldean *king*, *patriarch*, and *astrologer*, when analysed in his actions and character, should prove to be only the genius of a star or planet.

In the first place, every genius of a star is *king:* he governs a portion of the Heavens and earth subject to his influence; his *images* or *idols* always bear a crown, the emblem of his supreme power:* "Abraham, as we are told, reigned at Damascus: and his name was preserved there." If he had been but the temporary commander of an army, he would not have left so lasting an impression. He had gone to Egypt and taught astrology there; he even invented it, Eupolemus says, as well as *Chaldaic.*

That a foreigner should instruct the Egyptians in astrology, sixteen or seventeen centuries before our era, when the Egyptians had been for so many ages the masters and inventors of that science, is inadmissible, and evidently fabulous: here Abraham has all the characteristics of *Thaut* or *Hermes*, who invented astrology and the letters of the alphabet;† who surpassed all men in the knowledge of celestial and natural

* *See* Moses Maimonides More Nebuchim, and the book entitled *Dabistan*, published at Calcutta in 1789, in the New Asiatic Miscellany, Volume the first. This book contains on the subject, details which agree perfectly with those of Maimonides.

† *See* the fragment of *Sanconiathon.* Euseb. *Præp. Evang.* Lib. I. last chapter.

matters; who was a philosopher and king, but who in his original type, is but the genius of the star *Sothis* or *Sirius*, which announced the overflowing of the Nile, &c.

Abraham, in the homicidal sacrifice of his only son, represents another divinity equally renowned for his science.

Let us hear Sanconiathon, who wrote about 1300 years before our era.

"Saturn, whom the Phenicians call *Israel*, had by a nymph of the country, a male child whom he named *Jeoud*, that is *one* and *only*. On the breaking out of a war, which brought the country into imminent danger, Saturn erected an altar, brought to it his son, clothed in royal garments, and sacrificed him."

But Saturn *reigned* in Phenicia, having for his secretary *Thaut*, or *Hermes*, and after his death they consecrated to him the star that bears his name.

Will it be said that *Sanchoniaton*, who consulted an Hebrew priest, named *Jerombal*, disfigured the account of Genesis? We maintain, on the contrary, that this author's accounts tend to prove its non-existence in his time, from their being absolutely different. The truth is, that the Phenicians, a people much more ancient than the Hebrews, had their own particular mythology, to which this fact appertains, instead of being borrowed from the Jews, whom they detested: why then this resemblance? Because a similar tradition prevailed among the Chaldeans, a nation of Arabian origin, like the Canaanites; but the Jewish author of Genesis endeavoured to make every trace of idolatry disappear, in order to give to his account the historical and moral character that suited his purpose.

The analogy, or rather identity, of Abraham and Saturn, is not confined to this fact. "The most

learned Persian authors," says Doctor Hyde,* "assert that in the old Chaldean books, Abraham is named *Zerouan* and *Zerban*, which means *rich-in-gold; keeper of the gold.* [It is remarkable that Genesis calls Abraham, *very rich in gold and in silver*,† and also *a mighty prince*,‡ which occurs in the ancient books where he is called *King*;] these same books call him also *Zarhoun* and *Zarman*,§ that is *decrepit old man.* The Persians apply to him the special epithet of *great*, and it is an ancient tradition, that his tomb was to be seen at Cutha in Chaldea. His reputation was not confined to Judea, but extended over all the East."

Now let us recollect that the name of *Zerouan* is found in the *Berosian Sibyl*, and in the fragment of Mar Ibas, quoted in the fifth century of our era, by Moses of Chorene, and copied by the Chaldean Book that Alexander ordered to be translated; already the good information of the Persian authors is proved: let us add, that another Sibyl, in the same circumstance, instead of *Zerouan* names *Saturn;* that Abydenus associates Saturn instead of *Zerouan* with Titan; the identity of Saturn, Zerouan and Abraham becomes evident. The preceding accessaries complete the demonstration. Abraham is named *Zerouan*, *Zerban*, *rich in gold;* Saturn was king of the golden age; Abraham is called *Zarhour* and *Zarman*, *decrepit old man;* Saturn, in the Greek Legends, is an *old man*, the emblem of *time*, which his planet measures by the slowest motion, and longest career of all the planets. They have given this old man the habitual character of his age; he is represented as covetous, fond of gold

* *De Religione veter. Persarum*, page 77, 78

† Genesis, ch. xiii. ver. 2.

‡ Idem. ch. xxiii. ver. 6.

§ De Relig. veter. Persarum, pages 77 and 78.

‖ *See* Moses and Chorene. Hist. Armen. page 16, note 2.

and hoarding it up: they also give him the *scythe*, because he mows down all creatures, and puts to death all he gives life to; for this reason, from time immemorial, the Arabians and Persians called him the angel of death, *Ezrael:* but Israel, among the Phenicians, was the name of Saturn, as *Sanchoniaton* says: one of Abraham's epithets, in Berosus, is *Megas*,* *great*, his particular epithet among the Persians, is *Bugoug*, which also signifies *great*. His wife *Sarah* was primitively called *Ishkah*, meaning *beautiful* and *beauty:* Genesis remarks it particularly, (ch. xii. ver. 14.) and in the fragment of Sanchoniaton,† Saturn espouses the *beauty* her father sent to seduce him. In fine, the primitive name of *Abram*‡ means *Saturn;* for it is composed of two words, *Ab-ram*, signifying *father of elevation;* and in Hebrew, as in Arabian, that is the manner of expressing the superlative, *very elevated, very high*, like Saturn, the most elevated, the remotest of the planets.

All therefore unites to prove that *Abram* was not an historical character, but a mythological being, celebrated under different names among the ancient Arabs, whom we call *Phenicians* and *Chaldeans*, and among their successors, the Medes and Persians: if the Jewish author of Genesis made him a purely historical personage, it is because wishing to make the origin of his nation ascend to the remotest times, he has wilfully, or through ignorance, committed a mistake, into which most ancient historians have also fallen.

But, it will be said, if the history of Abram-Zerouan is in reality but an astrological legend, like that of *Osiris*, *Hermes*, *Menou*, *Krisnah*, &c., the history of

* Joseph, *Antiq. Jud.*

† Euseb. *Præpar. Evang.* Lib. II. page 37.

‡ According to Genesis, Ch. xvii. ver. 5. God changed the name of *Abram* into *Abraham*, as signifying *father of the multitude;* but this word *Rahm* is not to be found in Lexicons.

his son *Ishak*, of his grandson *Jacoub*, and even of the twelve sons of the latter, will be in a similar predicament; if so, where will the mythology of the Hebrews end? when does their real history commence, and how account for the immemorial tradition according to which they were called the children of Jacob, of Israel, and of Abram?

These difficulties find their solution in the very nature of the circumstances.

FIRST, the genius of the Arabian languages, of which the Hebrew is a dialect, is to call the inhabitants of a country, the followers of a chieftain, the sectaries of an opinion, children of that country, opinion, or chieftain. It is the usual style of all their narratives, of all their histories.

SECONDLY, Among the ancients, as well as among the moderns, it was almost a general practice for every nation, tribe, or individual, to have a patron; and this patron was the genius of a star, a constellation, or some physical agent; all the clients or adherents of this titular divinity were called, and styled themselves *his children;* Greece, in her pretended historical origins, offers numerous examples of this.

In the third place, the origin of ancient nations is generally obscure, like that of all physical beings, because it is only in process of time that those beings, at first little and feeble, advance, and acquire a volume or action that fixes attention. According to those principles, when we compare the various accounts of the Hebrews with uncontroverted facts, we conclude that this people is descended from a Chaldean sect or tribe which, for its political or religious opinions, emigrated voluntarily or otherwise from Chaldea, and came, after the Arabian custom, to encamp on the frontiers of Syria, and afterwards of Egypt, where they found means of subsistence. These strangers were

probably called by the Phenicians, *Ebyrim*, that is, *people from beyond*, because they came from the other side of the *great river* (the Euphrates,) and also *Beni Abram*, *Beni Israel*, children of *Abram* and of *Israel;* because Abram and Israel were their patronal divinities. What Exodus says of their servitude under the king of Heliapolis, and of the oppression of their hosts, the Egyptians, is extremely probable; it is here their history begins: all that precedes, that is, the entire Book of Genesis, is nothing but mythology and cosmogony. Chance would have it that an individual of this race was brought up by the Egyptian priests, was instructed in their sciences, at that time so secret, and that this person should be endowed with qualities of a superior nature. Moses, or rather *Moushah*, according to the true pronunciation, formed a plan of becoming king and legislator, by freeing his countrymen; and he executed it by means appropriated to the circumstances, and with a most extraordinary force of mind. His countrymen, ignorant and superstitious, as the wondering Arabs are, and always have been, believed in magic, with which to this day all the east is infatuated; Moses performed prodigies, that is, he produced natural phenomena, the means of executing which had been discovered after long study and by fortunate accidents, by the priests, who were at the same time astronomers and natural philosophers. When we read how fires darted from the tabernacle, stuck to the rioters, who wished to stone him on the return of the spies, and how those fires consumed them, we cannot but recognize the *gregorian* fire, composed of naphta and petrol, which from time to time re-appeared in the east. All the *miracles* with which Moses contrived to magnify appearances, might easily be reduced to a natural state; but it would be necessary to retrench from their accounts the exaggerated and false circum-

stances in which he or posthumous writers enveloped real facts: thus we should see the Hebrews effecting the passage of the Red Sea by fording it at low water, as is still done at this day; whereas the Egyptians, attempting to pass during the tide, were surprised by it, as they would be still, for they *hardly* know what it means. We should see the passage of the Jordan, planned by Moses, and executed by Joshua, by turning aside that small stream, as Krœsus turned aside the Halys; the walls of Jericho overturned by digging a mine and setting fire to the props that supported them; we should see Cora, Dathan, and Abiram, swallowed up in a covered pit, where hidden combustibles took fire by their fall; and, finally, we should see that the voice which spoke in the propitiatory,* and *which was* believed to be the voice of God conversing with the prophet, was nothing but the voice of young Joshua, the son of *Nun*, whot remained in the tabernacle, where he served Moses, and who was his successor, more able and more fortunate than *Ali*, the Joshua of Mahomet. But this curious subject would carry us too far out of our sphere; suffice it to say, that Moses must have been the true creator of the Hebrew people,

* And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended and stood at the door and talked with Moses, and all the people saw the cloudy pillar, and they rose up and worshipped; and the Lord spake unto Moses as a man speaketh unto his friend; and he turned again into the camp, but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.—(Exodus, ch. xxxiii. ver. 10.)

† It is also said, Chap. xxxii. ver. 17, that when Moses came down from Mount Sinai, Joshua accompanied him, a proof that he was with him there during the *forty* days Moses remained there; that he was the interlocutor and transcriber of the law attributed to God: and it may be presumed he prepared there all the pyrotechnical apparatus, whose effects are seen in Exodus, at the same time that he carried thither the provisions which supported him and Moses during the pretended fast of forty days, both related and credited without proof and without testimony.

the organizer of a confused and dastardly multitude,* into a regular body of warriors and conquerors. The

* There is a manifest exaggeration in the number of *six hundred thousand men* bearing arms, who according to the text, left Egypt with Moses. This number supposes a proportionable quantity of children, women and old men; it is even said, that an innumerable populace followed with the herds. (Exodus, ch. xii. ver. 37.)

This quantity cannot be estimated at less than three head for every armed man; thus it would be a mass of two million four hundred thousand souls, without the flocks. To any person acquainted with Egypt and the desert, this is most absurd, and the absurdity is detected by several circumstances. First, God is supposed to say (*Exodus*, ch. xxiii.): "I will not drive out the Kanaanites from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee." We remark that the country of Kanaan is no more than thirty leagues in length, and as many in breadth, making nine hundred square leagues, a great part of which is a stony barren soil; there would be nearly three thousand souls to a square league, of which no country offers an example. Eight or nine hundred souls to a square league is a considerable population; all Syria, all Egypt, which are each more than three thousand square leagues, are severally peopled by only two millions of souls. Secondly, In Deuteronomy, ch. vii. ver. I. it is said: "that the land of Kanaan contained seven nations, each *greater* and *mightier* than the Hebrew people." This small country, of nine hundred square leagues, would therefore contain sixteen millions eight hundred thousand souls! The extravagance is evident: but what was the true number? We presume there is a decimal error, and that instead of six hundred thousand souls we ought to read sixty thousand: decimal calculation seems to have been much in use among the Chaldeans, Persians, and Medes: decuple progressions are often repeated in the Zend Avesta. "Ormusd, it is there said, give me a hundred horses, a thousand oxen, ten thousand hares, nine benedictions, ninety benedictions, nine hundred benedictions," &c. In the present instance, the decuple sign must have been wrongfully inserted. Sixty thousand armed men suppose a total of two hundred and forty thousand souls, which already is too great a number to be fed in the desert: this number gives two hundred and sixty-six head to the square league in the country of Kanaan, which must have had already more than seventeen hundred. (This is too much.) A passage of the book of Joshua indicates a smaller number, and his testimony has the more weight, as this book, unconnected with the Pentateuch, came not under Hilkiah's influence. It says, ch. vii. and viii. "That Joshua wishing to attack the town of Ai, his *spies* informed him that the number of men it contained did not require to put all the army in march, and that two or three thousand men would suffice. Joshua sent three thousand men, who were beaten with the loss of thirty-six men. This check, though so very trifling, much affrighted the Hebrews. To encourage them, Joshua contrived an expiation, of which Achan was the victim; afterwards he placed, during the night, an ambuscade of

residence in the desert was employed in this difficult work. The division into twelve bodies or tribes, was very probably his work; but even if it existed before, that would not prove the reality of the history of Jacob and his children: first, because we have only a single witness, the Jewish author, who, after all the deceptions we have seen on other articles, cannot merit our confidence; and, afterwards, because the legend of Jacob contains details of a fabulous nature, such as his vision of angels climbing up to Heaven with ladders; his conversations with God; his wrestling with the divine man who paralyzed his thigh, and gave him the

thirty thousand men in a hollow way near the town, with orders to enter and plunder the town on the following day, when he had drawn out the king and his armed men by a pretended flight. They did so; the town was taken: all was put to the sword, and the total number, old men, women and children included, amounted to twelve thousand." These twelve thousand souls suppose at most *three* thousand warriors. The first three thousand men sent by Joshua suppose a still smaller number, being looked upon as *stronger*. The ambuscade of *thirty* thousand is improbable; it must also have been of three thousand. It also states, that Joshua set five thousand men in ambush between Ai and Bethel, and presented himself with the remainder: he must not have presented a much more considerable number than on the preceding day, for fear of alarming the king and his people: let us again suppose three or four thousand men, that makes up no more than twelve thousand. Joshua's reserve could not be much more considerable; and all this account does not indicate thirty thousand men in arms. It is astonishing that the loss of *thirty-six* men should affright this army; it was still more trifling for *sixty* thousand. If all Joshua's army was only of twenty-five or thirty thousand men, his entire population could only have amounted to a hundred and twenty or a hundred and thirty thousand head. The seven nations more numerous would then amount to a million and fifty thousand souls, that is upwards of a thousand souls to a square league. Instead of six hundred thousand armed men, is it not rather sixty thousand souls that left Egypt, and recruited afterwards in the Arabian desert? Examples of these decimal exaggerations also occur in the thousand pounds of silver given to Sarah by Abimelech (instead of ten), the thousand Philistines killed by Samson, the three thousand he hurls from the terrace of the temple: the fifty thousand Betsamites who perish for having looked into the ark (perhaps fifty): the three hundred thousand warriors Saul marched against Nahas, king of the Ammonites (most certainly thirty thousand), and it is thus history is written! and we believe in it!

name of *Israel* so strange on such an occasion: if details truly Chaldean had been transmitted us about Jacob, as about Abraham, we should undoubtedly find in them the proof of his mythological character, disguised by the Jewish compiler. But to return to the analogies of Genesis with the Chaldean cosmogony.

CHAPTER XV.

OF THE ANTEDILUVIAN PERSONAGES.

THESE analogies, which we have seen succeed each other after the deluge, can be continued beyond it, and ascend to the first origin, called the *creation*. Ancient christian writers have all made the remark, and also complain of the *alteration*, that is, of the difference of names and ages, assigned by the Chaldean books to the antediluvian personages, by us called *Patriarchs*, and by the Chaldeans *Kings*. Syncellus* has done us the service to preserve a list of them, copied from Alexander Polyhistor, or Abydenus who themselves copied Berosus.

Antediluvian Patriarchs, according to Genesis.			*Chaldean Antediluvian Kings according to Berosus*		
NAMES.	AGES.	YEARS.	NAMES.	AGES IN SARES.	IN YEARS.
Adam	930	,,	Alor	10	36,000
Seth	912	,,	Alaspar	3	10,800
Enos	905	,,	Amelon	13	46,800
Cainan	910	,,	Amenon	12	43,200
Mahalaleel	892	,,	Matalar	18	64,800
Jared	895	,,	Daon	10	36,000
Enoch	365	,,	Evedorach	18	64,800
Methuselah	969	,,	Amphis	10	36,000
Lamech	777	,,	Otiartes	8	28,800
Noah	950	,,	Xisuthrus	18	64,800
			Total	120	432,000

* Pages 17 and 18.

These are the pretended kings whom the Chaldeans make to govern the world for 120 sares, equivalent to 432,000 years. This calculation alone, proves that here are meant *astronomical* or *astrological* beings, and Syncellus himself tells us so, when, in page 17, he states, that "the Egyptians, Chaldeans, and Phenicians, pretend to an extravagant antiquity, by means of certain astrological calculations." The Armenian Moses of Chorene, about 300 years before Syncellus, had made the same remark. "The origin of the world," says he, (ch. iii.) "is not accounted for in our holy books, in the same manner as by our historians; I mean the very learned Berosus and Abydenus: in Abydenus, the heads of families differ, both as to time and name," (but not as to number, which is equally ten.) "These authors even make the father of the human race, Adam, a different character from Genesis; for, say they: the all-provident Deity made Alorus a shepherd and director of the people, and he reigned ten sares, or 36,000 years. Also, they give Noyi (Noah,) another name (Xisuthrus) and a very long period, nevertheless, agreeing as to the *corruption of men*, and violence of the deluge: they establish ten chiefs (or kings) with Xisuthrus, and their *years* differ not only from ours of *four seasons*, and from the *divine years*, but moreover they do not reckon the risings of the moon like the Egyptians, nor the risings that derive their name from the Gods [the personified constellations.] Nevertheless, the authors who take them from (common) *years*, adapt them to the Greek calculations," &c.

Thus the Chaldeans have left us a kind of enigma to explain; we must not be surprised if it has been misunderstood by many ancient and even modern authors, since its solution requires a knowledge of a very complicated astrological doctrine, which long kept

secret, has been too much neglected since its empire is at an end. To give a clear idea of this enigma, we must ascend to the source.

When ancient agricultural nations had learned by experience the intimate connection that exists between the production of terrestrial substances and the progress of the sun in the celestial circle, a first astronomical and physical system was organized conformable to the wants of agriculture, and to the phenomena of the most remarkable heavenly bodies; this system, inculcated into all minds, by their civil and religious education, as well as by habit, became the basis of all their reasonings, the type of all the hypothesis to which more enlarged ideas afterwards gave birth: the great celestial circle had been divided into twelve houses (the twelve signs of the zodiac) according to the moons which made their appearance, during the sun's progress in it; each of these houses was subdivided into thirty parts (or degrees) according to the days of each moon. The stars individually and in groups, had received names borrowed from the operations of man or of nature during the solar revolution; and the astronomical heaven became as it were a reflecting mirror of what took place on earth. This order of things, so interesting for the people, was at first rightly understood by them; but, in process of time, many causes introduced into their ideas a confusion attended by consequences equally ridiculous and important. A class of men entirely given up to the observation of the stars, had succeeded in discovering the mecanism of eclipses, and *foretelling* their return. The people, struck with astonishment at this *foretelling faculty*, supposed it a divine gift that could extend to every thing: on the one hand, a credulous and uneasy curiosity seeking incessantly to pry into futurity; on the other an astucious cupidity, which unremittingly endeavours to increase

its enjoyments and possessions, acting in concert, gave rise to a methodical art of deceit and charlatanry, which has been called *astrology*, that is to say, the *art of foretelling all the events of life, by an inspection of the stars*, and by the knowledge of their *influences* and aspects. True *astronomy* being the basis of this art, its difficulties confined it to a small number of initiated, who, under the various denominations of *seers*, *soothsayers*, *prophets*, and *magicians*, became a very powerful sacerdotal corporation among all the nations of antiquity. As to the *influences* of celestial bodies, this prejudice owed its birth to the first observers, who, remarking an habitual connection between the rising and setting of certain stars, and the appearance of certain phenomena or terrestrial substances, supposed a secret action of the star, by means of a subtle fluid, such as air, light or ether. This prejudice became the great lever of all astrology; the stars being looked on as the movers and regulators of all that happens in the world, the man who understood their laws, knew, and could consequently foretell, every thing.

These laws appeared at first simple enough, because the Heavens were believed to be in a permanent state, as might be supposed to be at a first view. But when secular observations had demonstrated considerable changes in the order first arranged, it was necessary to invent new theories, which the progress of the mathematical sciences rendered more learned and more complicated.

A first school of astronomy had divided the great celestial circle (the Zodiac) into twelve parts, subdivided each into thirty degrees, making in all 360, and this number was considered sufficient for the horoscopes of the calendar. A second school, of more refined astronomers, found it insufficient for the much more numer-

ous horoscopes of human life: they divided each sign of the zodiac into twelve *sections*, called *dodecatemories:* afterwards each of these sections into sixty *particles* or *minutes*, divided themselves into sixty *seconds*, &c. This division had the disadvantage of cutting the thirty degrees of each sign by a first fraction of 2½. A third school wished to correct it, by making use of the decimal calculation; and divided each sign into three *sections*, or *decatemories*, of ten degrees each; afterwards each section into sixty *minutes*, and each *minute* into sixty *seconds*, &c. Ptolomy, who informs us of this fact, adds, that this last method is *Chaldaic*, that is to say, was invented by the *Chaldeans;* does it not seem to result from this that the Arabs of Chaldea are the inventors of the cyphers that constitute it, and which are called *Arabian;* whilst the *duodecimal* method belongs to the Egyptian astronomers: at all events, the Chaldaic method, by allowing ten *sections* to each sign, divides the zodiacal circle into a hundred and twenty parts; and because each section is subdivided into *sixty*, multiplied by *sixty*, there results a subdivision of 3600 parts for each, and a sum of 432,000 for the totality of the circle. Now it is remarkable that this number 432,000 is precisely the expression of the antediluvian period, that is, of the time elapsed between the commencement of the *world* and its destruction by the deluge; and that the elementary parts of this number are exactly the *sares*, the *sosses*, and the *neres*, mentioned by the Chaldean Berosus: in fact, according to him, the *sare* contains 3600 years; and we see that the *decatemoral* section gives 3600 seconds: the *nere* contained 600 years, and we find that each sign gives six hundred minutes; to wit, ten sares of sixty minutes each. According to Berosus, the *sosse*, which is the smallest period, contains sixty years; and we find that

sixty seconds are the last subdivision of the *sare:* thus the difficulty begins to clear up; but whence comes this conversion of the mathematical zodiac into chronological quantities? To explain this, we must know, or recollect, that among the ancients the word *year*, meaning a *circle*, a *ring*,* an *orbit* was not confined to the solar year, but applied to every *circle* in which any star, or planet whatever, performs a *revolution;* moreover, it became amongst astronomers the expression of the simultaneous revolutions of several stars setting out from the same point of the Heavens, and meeting there again after a long series of unequal motions: thus having called *year* of Mars, the revolution of that planet, which lasts *two solar years; year* of Jupiter, that which lasts twelve years; *year* of Saturn, that which lasts thirty-one years; they further called *year* of *restitution*, and *great year*, the space of time that the sun, planets and fixed stars required, or were supposed to require, to come back and meet again all together in a given point of the Heavens; for instance, in the first degree of *Aries*, from whence they set out. This last idea could not have existed before the phenomenon of the procession of the equinoxes was known, and until it was observed that the order of the first planisphere was deranged several degrees, by the anticipation of the sun in the zodiacal circle at each of his revolutions. This great year was at first calculated at 25,000 years, afterwards ar 36,000, and finally at 432,000. And these are the *divine years* we have seen mentioned in Moses of Chorene, and which the Hindoo books so evidently speak of, when they say, "a year of Brahma is composed of several of our years, and a day of the gods is precisely a year for men,"† &c.

* Annus, annulus. In Arabian *ain* means the *round* of the eye, the *round* of the sun, the *round* of a fountain.

† *See* Asiatic Researches, Vol. II, page 3, and following.

This first ambiguity did not fail to produce a great confusion of ideas; a second came to complete the disorder. In the language of the first observers, the great *circle* was called *mundus* and *orbis*, the *world*. Consequently, to describe the solar year, they said that the world *began*, that the world *was born* in the sign of *Taurus* or of *Aries*, that the *world ended*, was *destroyed* in such another sign; that the world was composed of four ages (the four seasons) and because their year began according to the rural order, in spring, when every thing comes forth, and ended in winter, when every thing dies, they said that the *ages were constantly deteriorating;* that the world was always *growing worse:* these ideas, natural and true, in the physical sense, impressed themselves on all people's minds. When, afterwards, in course of time, by the progress or alteration of language, the words *year* and *world*, assumed a more precise meaning, the ideas attached to either remained blended with the other, and both astrologers and moralists profited of the ambiguity to say, "that the *world* was subject to successive *births* and *destructions;* that the *wickedness* of men was the cause of these *destructions;* that in the first ages, men were good, but were afterwards perverted;" and they added, that the *world* was sometimes destroyed by *conflagrations*, at others by deluges; because, as Aristotle informs us, the *burning season* of summer had been called *conflagration*, and the rainy season of winter *deluge;** but the *world*, that is to say, the *year* beginning at one time in the summer solstice among the Egyptians, at another time in the winter solstice, its end might be said to happen in those seasons.

Thus, by an ambiguity of words, and a vicious

* *Aristot. Meteor.* Lib. I. ch. xiv. and *Julius Firmicus*, Lib. III. ch. I. page 47, and Epiphan. Hæres. ch. xix.

association of ideas, the material *Zodiac* was converted into a chronological one, and what was primitively only the limited duration of a circular revolution was taken for the *ifinite duration of the world.* In this consists all the illusion of the Chaldean calculation, and the solution of the enigma. Berosus's 432,000 years are but a fictitious calculation of the *great period* which, according to mathematicians, was to bring back all the celestial spheres into a first given state. This great period was first computed at 36,000 years; but observation having shewn that the coincidence of all the spheres was not perfect, that there remained intervals and fractions, mathematicians, to reduce those fractions and render them insensible, contrived to distribute them among several revolutions; multiplying 36,000 by twelve, they obtained the above-mentioned number 432,000. They did not stop here; it seems their doctrine having been introduced into India, at a more or less remote period, their successors in that country endeavoured to attain a new degree of precision, and in that intent multiplied 432,000 by ten, which produced those, 4,320,000, which the Hindoos of the present day give us for the duration of the *world*, with circumstances similar to those of the Chaldeans; for they terminate this duration by a deluge, and they fill up the presumed anterior period by *ten* avatars or apparitions of *Vishnou*, corresponding to the *ten antediluvian kings.* These analogies are remarkable and merit investigation, but they would carry us too far away from our subject; suffice it to say, in order to end this article, that the 432,000 years being a fiction, the ten pretended *kings* are another of the same nature: each of them must indicate a partial period; and, in fact, *Alor* and *Daon* offer us a noted example of it in their number 36,000, which is an elementary period of 432,000 years. By

this analysis, we may judge of the ten patriarchs of Genesis, identical with the ten kings of Berosus; but why have they all different names and cyphers? is it not because this legend is more ancient than Berosus's and was made before the decimal ampliation of numbers? Besides, the Arabian and Chaldean schools being different, each might have its particular system derived from the same source. The one preferred by the author of Genesis must have been anterior to Moses, since the dogma of the seven days, which is connected with the history of Adam, is consecrated in the legislation of that reformer: even the name of *Adam* is found in his canticle,* admitting this piece to be autographical. If the details of the legends had come down to us concerning each of the ten kings and patriarchs, we should there have found the explanation of their respective enigmas;† we are, however, indemnified by the history of *Adam*, of *Eve*, and of their serpent, whose astrological character is of incontestible evidence.

CHAPTER XVI.

MYTHOLOGY OF ADAM AND EVE.

In fact, take a celestial sphere, painted after the manner of the ancients; divide it by the circle of the horizon into two halves; the upper one, the heaven

* *Deut.* ch. xxxii. ver. 8.

† Alexander Polyhistor observes (in Eusebius, *Præpar. Evang.* Lib. IX. ch. xvii.) that *Enoch*, according to many learned men, is the same as *Atlas*, consequently the same as *Bootes*, on whose shoulders the pole turns, and who, for that reason, is painted carrying a globe. It is Saint Christopher. *See* Bochart, on *Shem*, *Chæm*, *Seth*, &c.

of *summer*, heaven of light, of heat, of abundance, the kingdom of Osiris, god of all good; the other half shall be the inferior heaven (*infernus*), the heaven of winter, the seat of darkness, of privations, of sufferings, the kingdom of Typhon, god of all evil. To the west, and towards the autumnal equinox, the scene offers a constellation represented by a *man* holding a sickle,* a *labourer* who every evening descends lower and lower in the inferior heaven, and seems to be expelled from the heaven of light; after him comes a *woman* holding a branch of fruit *pleasant to the eyes* and *good for food:* she also descends every evening, and seems to *push on* the man, and *cause his fall:* under them is the great serpent, a constellation characteristic of the mud of winter, the *Python* of the Greeks, the *Ahriman* of the Persians, whose epithet in Hebrew is *Arour*. Not far from them is the *ship* attributed at one time to *Isis*, at another to Jason, to Noah, &c.; and at one side is *Perseus*, a winged genius, holding a flaming sword in his hand, as if to threaten: here are all the characters in the drama of Adam and Eve, which was common to the Egyptians, Chaldeans, and Persians, but which was modified according to times and circumstances. Among the Egyptians, this woman (the *Virgin* of the Zodiac), was *Isis*, mother of the *little* Horus, that is of the sun of winter which, weak and languishing like a *child*, spends six months in the inferior sphere, to re-appear, at the vernal equinox, *vanquisher* of Typhon and his giants. It is remarkable, that in the history of Isis, Taurus appears as the equinoxial sign, whereas among the Persians, it is *Aries* or the *Lamb*, under which emblem the god Sun comes *to repair the evils of the world:* hence we may infer that the version of the Persians is posterior to the twenty-first century before our æra, in

* *See* Coronelli's sphere.

which Aries became the equinoxial sign, whilst the Egyptian version can and ought to ascend nearly to 4200 years, at which period Taurus became the sign of the vernal equinox.*

The Jewish author, who continually suppresses every trace of idolatry, and substitutes a moral sense for the astrological one, has here retrenched several details; but he has preserved a circumstance which forms a new link between his and the Egyptian and Persian version, when he makes God cursing the serpent, to say, "I will put enmity between thee and the woman, and between thy *seed* and her seed: her offspring shall bruise thy head."† This offspring is the infant that in the old celestial spheres, the virgin (Isis, Eve) carried in her arms, and whose history misunderstood, is become so celebrated in the world. The reader, who desires further details on this subject, will find them fully demonstrated in Dupuis' work, under the articles *Apocalypse* and *Christian Religion*. Confining ourselves to the relation in Genesis, concerning Adam and the delicious dwelling in which he was placed, we remark that two of the rivers mentioned as taking their source there, to wit, the Tigris

* Properly speaking, the system of the *two principles*, considered with respect to winter and summer, is not applicable to the climate of Egypt, where winter is a mild and agreeable season: we may assert it is not there a primitive and natural system. But when the priests had acquired a general knowledge of the phenomena of the globe, as well by their own labours as by the accounts of the Phenicians and Scythians; then, comprehending in one general view the operations of vegetative and animated nature, they imagined the hypothesis which divided it into a principle of *life*, which was the *sun*, and a principle of *death* which was cold and darkness: and it is on this foundation, in many respects true, that fictions have been erected which have disfigured every thing! As to the alteration of the signs of the Zodiac, by the precession of the equinoxes, it is estimated at 2130 years for each sign, at the rate of seventy years to a degree, and fifty seconds to a year.

† Genesis, ch. iii. ver. 15. The vulgate says: *she* (the woman), *shall bruise*; but the Hebrew text has the masculine gender *he*, referring to the offspring (Zara.

and Euphrates, also indicate a Chaldean origin, for they especially belong to Chaldea. The third, called *Gihoun*, is undoubtedly the *Nile*, since it surrounds the land of *Kur*, which is Ethiopia or Abyssinia.

The fourth, called *Phishoun* or *Phison*, is not so easily ascertained, because the land of *Hevila surrounded* by it, has no clear position, as we shall shortly see: only we can assert that there is no solid reason to suppose it the *Phase* of Colchis. Besides, when the text tells us that these *four rivers* issued from the *same source*, it warns us that here also there is an allegory, since nothing like it exists in the geography we are acquainted with, unless by this source is meant the *Ocean*, from which ancient nations often supposed that rivers and streams proceeded; but here the solution of the enigma is more complicated—more ingenious; it must be sought for in that same astrological doctrine which has already explained others. Now in this doctrine, and conformably to the oriental genius, which expresses every thing figuratively, it appears that adepts represented the Zodiac under the image of a *river* whose course draws with it all the events of heaven and earth: to express what happens during the summer season, they painted on the bank of this river, *at the gate*, that is to say at the vernal equinox, which *opens* the fine season, a *tree* covered with its leaves, a striking emblem of vegetation; this was the tree of life, the *lignum vitæ* of the Apocalypse, bearing twelve fruits, one for each month. Until autumn, the *garden* containing this river and tree was *a place* of delight; but afterwards came the winter half year, a season of darkness, of suffering, the empire of *evil*. *Man* who tasted the fruits of this second period, acquired an experience of both states; he had a knowledge of *good* and *evil*; and when he came back to the gate of spring, the *tree of life* was but the

tree of this knowledge. This text was too rich to be neglected by moralizing priests; following this first idea of the Zodiac, changed into a *river*, the *world became* surrounded by the *ocean*, because *ocean* and *river* are expressed by one and the same Chaldea-Arabian word, *Bahr*. Hence that antiquated opinion mentioned in Hesiod and Homer, that the *ocean is like a girdle round the earth;* here we have the terrestrial sphere (geography), confounded with the *higher sphere:* this confusion, of which we see a proof in the *four* rivers of Genesis, is become a complete system in the no less ancient books of the Indian sects of Boudha; all that these books, preserved in *Thibet*, in Ceylon, in *Birmah*, and in *India*, tell us of the *world surrounded* by seven *mountains;* of seven seas between these seven mountains, forming seven great islands; each sea and mountain having a distinct name and qualities, relative to the metals, gold, silver, &c., and to the colours, red, green, &c.; to the precious stones; all that they say of the division of the world into *four parts*, and of the *four faces* of *mount Rhigel* or *Merou* (which is Olympus); all this, which in the literal sense is absurd and without any physical archetype, becomes rational and true, when taken as a description of the *celestial world* and of its physical divisions, according to the ancient systems: a peculiarity in the cosmogony of Thibet is, that near the great *tree*, which is the figure of the world, are placed four rocks, whence *issue four holy rivers, one* facing the east, another the south, the third the west, and the fourth the north; that is to say, they are placed at the *four gates* of the Zodical circle (*two* solstices and two equinoxes); and to remove all doubt, each of these four rivers is characterized by the head of an animal,*

* See *Alphabetum Thibetanum*, in 4to. page 186. The author, a missionary, makes this interesting remark, that the system of the

which in the Indian lunar Zodiac belongs to one of those points of the celestial circle. We have here an extraordinary analogy to the *four rivers* of Genesis which, among the Chaldeans as well as Indians, were the emblems of celestial influences proceeding from that great river the Zodiac, by the four gates of heaven, that is, by the intersections of the solstices and equinoxes which opened each season and determined its character. It is to be remarked, that the historian Josephus, who from his being a priest was no stranger to the *secret doctrines*, says that the river *Phison* is the Ganges, which indicates a certain affinity between both systems: he adds, that each of those rivers has a moral signification; that the Euphrates means *dispersion* (he should have said *division*, separation, *pharat*);* the Tigris, *rapidity;* the *Phison*, multitude or abundance; and the *Gihoun*, *coming from the east;* is not this the cause of the names of these four rivers which, by the effect of chance, possessed the names of the qualities attributed to the epochs of the influences: besides, the Indians have also their paradise, and the four rivers running from it, proceed equally from a common source placed at the *point of separation* of the waters of the Indus, the Oxus (called *Gihoun*, by the Arabs), and two other rivers. Each nation naturally sought for, and found out in its own country, those rivers of a primitively fictitious world, and the similitude of the names they bear, is an indication of the common origin of all these ideas. To pretend, with the Christian

Boudhists of Thibet differs from that of the Brahmins, because, in the latter, the figures of the seven seas and seven mountains, which are the seven celestial spheres, and their intervals, are elliptical or oval, while in the former they are merely circular: it is a reason for supposing (in addition to many others), that the sect of Boudha is more ancient than that of the Brahmins, the elliptical forms being an improvement on the first ideas which were pure *circulars*.

* Hence, the Latin word *fretum*

missionaries, that this origin is *in the Books of Moses*, whence it spread among all nations, is an inadmissible hypothesis, especially when *these books* are an enigma which can only be explained by the books of other nations. The truth is, that the little Hebrew people, more obscure among the ancients than the Druses among the moderns, partook in the ideas divulged from the remotest antiquity by commerce and war, and imparted to the great civilized nations, such as the *Egyptians*, *Chaldeans*, *Assyrians*, *Medes*, *Persians*, and *Indians*, all of whom had their colleges of priests, who were at the same time astronomers and astrologers, devoted to the same studies, consequently subjected to the same revolutions, discoveries, disputes, errors, and ameliorations we see in all ages agitating learned and even ignorant corporations. The farther we have penetrated, within the last thirty or forty years, into the secret sciences, and particularly into the astronomy and cosmogony of the modern Asiatics, the Hindoos, Chinese, Birmans, &c., the more we are convinced of the affinity of their doctrine to that of the above-mentioned ancient nations;* we can even assert that they have in some respects preserved it more entire, and in greater purity than we, because it has not been so much altered by anthropomorphical innovations which disfigure every thing. This comparison between the modern and ancient is a fruitful field which wants only candid minds, unwarped by prejudice, to produce a number of ideas equally new and just in history; but, to appreciate and admit them, readers must be found unbiassed by those same prejudices, so destructive of every new idea, &c.

* *See* Bailly, *Indian Astronomy*, and the *History of Ancient Astronomy*. See also the Asiatic Memoirs.

CHAPTER XVII.

MYTHOLOGY OF THE CREATION.

LET us continue our inquiries about Genesis, and shew that its account of the *Creation* is to be found, like the preceding ones, almost literally expressed in the ancient cosmogonies, and always in a more particular manner in those of the Chaldeans and Persians. Our translation shall be more literal than those from the Greek or Latin.

"In the beginning, the gods (Elahim) created (Bara) the heaven and the earth. And the earth was (a mass) without form and void, and darkness (was) upon the face of the earth: and the *wind* (or spirit) of the gods moved upon the face of the *waters*. And the *gods* said: Let there be light! and there was light; and he saw that the light was *good;* and he *divided it* from the darkness. And he called the light *day*, and the darkness *night*, and the evening and the morning were a first day.

"And the *gods* said: Let there be a *void* (Ragia), in the midst of the waters, and let it divide the waters from the waters; and the *gods* made the *void* dividing the waters which are under the void from the waters which are over the *void;* and he gave to the void the name of *heavens;* and the *evening* and the *morning* were a second day, and the *gods* said: Let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was so; and he gave the name of *land* to the dry, and the gathering together of the waters called he *seas;* and he said: Let the earth bring forth plants with their seeds; and the evening and the morning were a third day, &c.

"And the fourth day, he made lights (the sun and moon), to *divide the day from the night*, and to be for signs, and for seasons, and for days and years.

"On the fifth day, he made the moving creatures in the waters, and birds, and fishes.

"On the sixth day, the *gods* made the creeping things on the earth, and cattle and wild beasts, and he said, *Let us make* man *in our image* and *our likeness*, and he created (bara) man in his image; in his image created (bara) he him; *male and female* created (bara) he them; and he rested on the seventh day, and blessed this seventh day.

"Now, it had not rained upon the earth; but an (abundant) source went up from the earth, and watered the whole face of the ground.

"And he had planted the garden of *Eden* (beforehand, or to the east), there he put man. In the midst of the garden was the *tree of life*, and the tree of *knowledge of good and evil*. And from the garden of Eden went out a *river* which was parted into four heads, called *Phison*, *Gihoun*, *Tigris*, and *Euphrates*.

"And *Jehouh* the gods* said: It is not good that the man should be alone; and he caused him to sleep, and took one of his ribs, with which he *built* a woman," &c. &c.

If such a narration came to us from the Brahmins or Lamas, it would be curious to hear our doctors rectifying its anomalies. "See, would they say, what an extraordinary system of natural philosophy! To suppose that light existed before the sun, before the stars, and independently of them; and what is still more absurd to say, that there is an *evening* and *morning*, when evening and morning are only the ap-

* This name *Jehouh* is employed for the first time only in the 4th verse of the 2d chapter; the Latin translates it *Dominus*, but should have rendered it by *existens per se*.

parition or disappearance of the star that gives us day! And that void produced in the midst of the waters, which supposes that above the visible heaven, there exists a heap of waters; this system also speaks of *the cataracts of heaven* opened at the deluge; and one of its interpreters ventures to assert, that the vault of heaven is of crystal.* And this land is without rain, without clouds, and consequently without evaporation, having only one source to water its surface! And this man created alone, is nevertheless *male* and *female!* Really these Hindoos, with their *Shastras* and *Pouranas*, only amuse us with Arabian tales."

We are of the same opinion as our doctors; but as this side of the question is decided for every sound mind untainted with the prejudices of childhood, we will confine ourselves to the consideration of the allegorical side, and to the discovery of its meaning. Many readers will be shocked at our translating the *gods creates;* nevertheless, such is the purport of the text, as is admitted by all gramarians. Why this plural governing a singular? Because the Jewish compiler, placed between two contradictory authorities, saw only that way of getting over the difficulty. On the one hand, Moses's law proscribed the plurality of gods; on the other, the sacred cosmogonies, not only of the Chaldeans, but of almost all nations attributed to the *secondary gods*, and not to the great only God, the organization of the world. The compiler did not venture to discard a word consecrated by custom. These Elahim were the *decans* of the Egyptians, the genii of the months and planets among the Persians and Chaldeans, god-genii mentioned under their own name by the Phenician author Sanchoniaton, where he says: The companions of *Il* or *El*, who is Kronos

* Flavius Josephus, *Antiq. Jud.* Lib. I. ch. i.

(Saturn), were called *Eloim* or *Kronians*,* and were said to be the equals of Kronos.

Now Kronos, or Saturn, it is well known, was the emblem of *time*, measured by the planet so called: his equals were, therefore, naturally genii of the same species. The letter *h* being wanting in the Greek alphabet, the word Eloim expresses, as nearly as possible, the Phenician Arab *Elahim*, the Hebrew plural of *Elah*, *God;* but why attribute to them the organization or *creation* of the *world?* For the plain and natural reason that the *world*, in its primitive sense, was the great *orb* of the heavens, and especially the *orb* or circle of the Zodiac. But as after the vernal equinox terrestrial beings, benumbed, and as if dead during winter, recovered new life; as the production of leaves, of flowers, and of all the vegetable reign, appeared to be a real creation, the genii presiding over each sign of the Zodiac were *considered* as the authors and movers of all this stir of life; and because this period of life, of plenty and delight, lasted only until the autumnal equinox, the creation was said to last only *six months*, which, from other mistakes, were called in the various cosmogonies at one time *days*, at another thousands, &c.

With the progress of knowledge, the astronomical natural philosophers having considered the *world* in a more enlarged point of view, the more penetrating reasoned on the origin of all visible beings; and then arose those systems more or less extravagant, which from India and Chaldea spread over ancient Greece, and which, commented on by Pythagoras, Thales, Plato, Zeno and Aristotle, have produced other systems that may be termed organised *deliriums*. As to the word *creation*, taken in the sense of *producing* out of nothing, of *drawing* out of nought solid and

* Eusebius *Præpar. Evang.* Lib. I. page 37.

tangible substances, it is doubtful whether this abstract idea, produced by the exaltation of the fasting brains of warm climates, was ever known to, or admitted by, the ancient Jews; what is certain, is that the word *bara*, translated by (the gods) *created*, does not imply that meaning, since it is found employed in many instances in the sense of fabricating, *forming:* we have three examples of this in the foregoing extract, where it is said that God *created* man in his image, that he *created* them male and female, &c. The *red clay* of which man was formed existed already, and the distinction of the sex is only a disposition of matter already formed: in this case, therefore, there was no *creation* in the sense of *drawing out of nought*, of producing something out of *nothing*.

We have said that the six months of the creation were considered under different respects and names, according to the various systems of ancient astrologers. Their books, among the Persians and Etrurians, offer two extraordinary instances of analogy with Genesis.

'A very learned Tuscan author, says Suidas,* wrote that the great *Demi-ourgos*, or architect of the universe, employed twelve thousand years in the works he produced, and that he divided them into twelve periods, distributed among the twelve houses of the sun, (the twelve signs of the Zodiac)."

[Observe, that this great architect, or his original type, is the sun which, in all the first Theogonies, is the Creator, the regulator of the superior and inferior world.]

"In the first thousand, he made the heaven and the earth.

"In the second thousand, he made the firmament (the great void), which he called *heaven*.

* Article, *Tyrrhenia*

"In the third thousand, he made the sea and the waters which flow on the earth.

"In the fourth, he made the two great lights of nature.

"In the fifth, he made the soul of birds, of reptiles, of quadrupeds, of animals living in air, on earth, and in the waters.

"In the sixth, he made man."

This distribution of the works is so similar, that there can be no doubt of its coming from the same source. Now, if we consider, on the one hand, that all we know of the Etrurian arts and religion bears a striking analogy with the arts and religion of Egypt;* and on the other, that Moses imitated a number of the institutions of the latter country, we shall be induced to place there the origin of those ideas, especially when connected with the institution of *the week* attributed to the Egyptians, and which ascends to the remotest antiquity. In the quotation just given, we have *thousands* in place of *days;* but we must not forget that ancient theologues or cosmologues have given widely different interpretations of the words *days* and *years.* "The sun, says the ancient Indian book attributed to Menou, causes the division of day and night which are of two sorts, those of men and those of the gods. The month (or time of one moon), is a *day* or a night of the Richis (or Patriarchs). The brilliant half is consecrated to their occupations, and the obscure half to their sleep. A *year* is one day and one night of the gods (supposed to inhabit the pole or mount Merou); their day begins when the sun ad-

* The paintings discovered by our French *Savans*, in the catacombs of the kings of Thebes, fully corroborate this opinion. The vases, furniture and ornaments represented in these paintings, are absolutely of the same style as those of the Etrurian vases. *See* the second volume of the Commission of Egypt: and as to Moses, his ark of the covenant has entirely the form of the coffer or tomb of Osiris

vances (from the equator), to the north (the northern pole is in fact enlightened during six months); their night comes on, when the sun retires (from the equator), to the south (or southern pole); now, 4000 years of the gods, composed of such days, make an age called krita,"* &c.

As to the *thousands* here made use of as synonymous with months and the signs of the zodiac, we have seen, and shall see hereafter, that this decimal division of each sign was used by the Chaldeans, without pretending, nevertheless, to exclude from it the Egyptians; with such a language and such acceptations of words, it is easy to conceive that ancient and modern *mystics* make a dictionary very embarrassing for those who had no key to it. On the present occasion, it enables us to recognise between the six days of the Hebrews, and six thousand of the Etrurians, a synonomy that can hardly be contested. The Etrurian author adds, "that the first six thousand years having preceded the formation of men, they probably are to subsist only during the other six thousand years, which compleat the period of twelve thousand years, after which the *world* is to end.

Here we find the origin of the opinion of the *Millinarians*, so famous in the first ages of Christianity, and so general over all the east: at the same time we see the singular effect produced by confounding the zodiacal *world* or *orb* with the *world*, taken for a systematical duration of the universe!

On the other hand, this duration of twelve thousand, and this creation during six, is also met with among the *Parsees*, successors of the ancient Persians, and in their Genesis, entitled *Bour Dehesch*.

"Time, says this ancient work, page 420, is of twelve thousand years; it is said in the law, that the

* Asiatic Researches, Vol. I.

celestial people was three thousand years in existence, and then the enemy (Ahriman) was not in the world. Kaiomorts and Taurus were three thousand other years in the world, which makes six thousand years.

The *thousand* of God appeared in the *Lamb*, *Taurus*, the Twins, *Cancer*, the Lion, and the *ear of corn*, which makes six thousand years." (Here the allegory is undisguised.) "After the thousand of God, came the Balance; Ahriman (or evil) overran the world (winter commenced.")

Idem, page 345. *Time* (or destiny) established *Ormusd*, a king circumscribed within a space of twelve thousand years."

Page 348. "Of the productions of the world, the *first* that Ormusd *made* was Heaven. The second, water; the third, earth; the fourth, trees; the fifth, animals; the sixth, man."

Page 400. "Ormusd, speaking in the law, said, moreover, I have made the productions of the world in 365 days: it is on that account that the six gahs gahanbars (the months) are included in the year."

Finally, in the origin of all things, the author says, page 344 and following, "that darkness and light were at first blended, and composed a single mass; but being afterwards separated by time (or destiny) they formed Ormusd and Ahriman," &c.

These passages offer us, on one hand, the clearest explanation of the period of twelve thousand years, supposed to be the physical duration of the world; on the other, a remarkable analogy to the account Genesis gives of the *creation:* the principal difference is, that, in Hebrew, the first work is the separation of *light*, while in the *Parsee*, it is the formation of Heaven; but making abstraction of the numerical order, both place first the dark chaos, afterwards the separation of light and the Jewish author seems to make a

direct allusion to the Zoroasterian ideas, when he says that the light was *good:* nevertheless, as the doctrine of *good* and *evil* exists also in the Egyptian system of Osiris and Typhon, this allusion is not conclusive as to the date of the composition.

An exact comparison of the Jewish with the *Parsee* Genesis, would multiply the instances of analogy; but such an undertaking would carry us away too far from our subject; we shall only remark with the translator (*Anquetil du Perron*), that the Bour Dehesch* is an evident compilation from ancient books, upon whose authority it rests, and that this compilation, though it mentions in its three last verses the Sasanide and Aschkanide dynasties, and the reign of Alexander, must nevertheless belong to an earlier period: these three verses must have been afterwards added, as was often done with the Indian books. We have reason to believe, from the analogy of several of those passages, with certain quotations from old Greek authors, and among others from Plutarch, that the compiler had before him some of *Zoroaster's books;* but upon reading attentively the *Bour Dehesch*, we find in it other extraordinary citations which cannot come from that source. For instance, in page 400, ch. xxv. it says: "the longest day of summer is equal to the two shortest of winter, and the longest winter's night is equal to the two shortest in summer."

Such a state of things can only take place in latitude forty-nine degrees twenty minutes, where the longest day in the year is sixteen hours ten minutes, and the shortest, eight hours five minutes. But this latitude is about twelve degrees more to the north than the towns of *Bactre* or *Balkh*, and Ourmia, assigned by history as the theatre of Zoroaster's actions. This

* This word signifies, says he, *given root* or *given by the root*, that is to say, *origin, Genesis of things.*

latitude is far beyond the frontiers of the Persian empire, at whatever period we take it. It falls in Scythia, either to the north of lake Aral and the Caspian, or at the sources of the *Irtisch*, *Ob*, *Jenisei*, and *Selinga* rivers: it is found in the country of the ancient great Scythians (or Massagetæ,) who contended for antiquity with the Egyptians, according to Herodotus. Did there exist in these countries, under this parallel, an ancient focus of astronomical observations, in the midst of a civilized and enlightened nation? or must the observation mentioned in the *Bour Dehesch* be attributed to more recent times? Ammianus Marcellinus informs us, with Agathias, "that, later than Zoroaster, king Hystasp having penetrated into certain remote parts of *Upper India*, came to solitary groves whose silence was favourable to the profound meditations of the Brahmins. There, he learned from them, as much as it was *possible*, the pure rites of sacrifices, the causes of the motions of the stars and of the universe, *a part* of which he afterwards *communicated* to the Magi. The latter have transmitted those secrets from father to son, with the science of foretelling futurity; and it is since his time (Hystasp) that in a long succession of ages until this day, this crowd of magi, composing one and the same race (or cast) has been consecrated to the service of the temples and the worship of the Gods."

This passage intimates clearly a reformation or innovation, introduced by Hystasp into the religion of Zoroaster. Who was this Hystasp? Ammianus Marcellinus says, he was king Darius's father; but Agathias, an enlightened writer, says, this was not ascertained among the Persians; and Herodotus, almost contemporary with Darius, assures us that this prince, called to the throne by election, was the son of a *private man* or *lord* of Persia. May not *Hystasp* be

Darius himself, called by abbreviation after his father Hystasph's name? The innovation mentioned, answers to him in many respects; when he was elected king, the magi of Zoroaster suffered a general massacre all over the Persian empire, to avenge the treachery of the mage Smerdis, usurper of Cambyses' throne. Darius, who organized the government, until then purely military, who divided the empire into twenty satrapies, who ordered a general coinage, and regulated the tribute of each nation, who established a police and laws, must undoubtedly have paid attention to a worship that had no longer ministers, and that partook of their disgrace; he wished, like all kings, to give his throne that support; Herodotus, the voucher for all these details, informs us, that the twentieth satrapy, the richest of all,* was that of the Indians (of the sources of the Indus or Pandj-ab), is it not probable that *Darius Hystasp* visited this portion of his subjects, and that the fact mentioned by Ammianus happened at that epoch. This prince might then consult the Brahmins, or rather Samanean-Boudhists, whose doctrine was in vogue. Now, on examining the cosmogony of the Boudhist refugees in Ceylon, such at it is expounded in the seventh volume of the Asiatic Researches,† we find many points of resemblance between this cosmogony of Indian origin and that of the Persians; what is particularly remarkable, is, that of the four gods, or angels, who guard and watch the four corners of the world, one in Parsee, is called *Tashter*, and in *Bali*, or the sacred language of Ceylon, der *Terashtre;* the island of the east in Bali, is named *Pouya wevidche;* and in Parsee the east is named *pourone weedesieh;* the name of the *west* in Parsee is *appere godame;* and in Bali *apre godami:* the north, in Parsee, *outourou kourou* offers

* Herodotus, Book III. § 94. † Mémoir of M. Joinville, page 413.

the same word *outourou*, applied by the Indians to the southern pole, by a transposition of which, another example occurs between the inhabitants of Ceylon and the Birmans.

Now, if there exists a strong analogy between the Boudhists and Parsees, as to their cosmogonical system, may not the cause of this analogy be in the reformation or innovation of Darius Hystaspes, who brought back from India ideas he communicated to the magi, whom he organized anew. Then the *Boundchesch* must have been composed after that epoch, and probably soon after the destruction of the Persian empire by Alexander, when the sacred books became more scarce on account of the troubles and conflagrations of war. On the other hand, the Brahmins and Boudhists agree in saying that they are not indigenous in Hindostan; but came originally from the north, and their oval faces indicate a Scythian descent: was their ancient and first birth-place in latitude 49 degrees 20 minutes, and did a civilized people, to whom we are indebted for the above observation, formerly exist there? The illustrious Bailly, in his Ancient Astronomy, states many facts in support of this opinion; his competitor, Lalande, who was unacquainted with ancient literature, endeavoured to refute it; but if, at a future period, some one endowed with talent, unites to astronomical science the erudition of antiquity too much separated from it, that man will instruct his age in many things which the vanity of our's has no notion of. To return to our Jewish cosmogony, and our twelve thousand Etrurian and Parsee years.

Astronomically speaking, there exists no period of 12,000 years, that is to say, this number does not agree with any of the simple or compound revolutions of the stars or planets. Why then is it employed in that sense by the ancients? This is another astro-

logical enigma whose solution can only be found with the adepts in the secret science. This solution is given us by the ingenious and learned Dupuis, in his Memoir on the great cycles or periods of restitution. "When we attentively compare the several periods of the Indians and Chaldeans, says he, in purport, we discover that their composition is owing to an increasing or decreasing addition or subtraction of a first elementary number following the direct arithmetical order, 1, 2, 3, 4, or the inverted one 4, 3, 2, 1; as is demonstrated by analysis."

FIRST, The *Ezour-Vedam* preserves an Indian tradition* according to which the four ages of the world were of the following duration; to wit,

The first age	4,000 years.
The second	3,000
The third	2,000
The fourth	1,000

Take away the noughts, and you will have 4, 3, 2, 1.

The *Baga-Vedam*, another sacred Hindoo book, mentions a tradition from another source; it says that, according to the ancients, the first age of the world lasted . . . . . 4,800 years.

The second	3,600
The third	2,400
The fourth, in which we live, is to last	1,200
Total	12,000

Here again is the order 1, 2, 3, 4, in the first cyphers; and is also to be found, though doubled, in the second ones, 2, 4, 6, 8. Moreover, take as an element the simplest number 1200, raise it to (2), or its double,

* *See* Mémoire de l'Academie des Inscript, Tom. xxxi. page 254. Mémoire de l'Abbé Mignot.

and you will have 2400; to its triple (3) 3600; to its quadruple (4) 4800, and the sum of the four is 12,000. The Indian mystics represent this system by a cow, whose four feet stand for the four ages of the world In the first age the cow stood on four legs; in the second, upon three; in the third upon two; in the fourth on one. Always 1, 2, 3, 4, or 4, 3, 2, 1. This is not all; these same Indians, in other more learned works,* having set down the total duration of the world at 4,320,000 years, say that

The first age lasted	1,728,000 years
The second	1,296,000
The third	864,000
The fourth	432,000
Total	4,320,000

Here is a great difference of number, and yet the order of composition and decomposition is the same; for taking as an element the smallest number

	432,000=1 years
We have, by raising it to 2, its double	864,000=2
By raising it to 3, its triple	1,296,000=3
By raising it to 4, its quadruple	1,728,000=4
Total	4,320,000

On the other hand, the Indians say that one year of *the gods* is composed of 360 years of *men:* the 4,320,000 being years of this latter kind, dividing this sum by 360, the denominator of the divine years, we obtain for a quotient the period 12,000; is it not ex-

* *See* Legentil, Mémoires de l'Acad. des Sciences, 1772. Tom. II. page 190; Abraham Roger, Mœurs des Brahmines, Part II. ch. v. page 179; le père Beschi, Grammaire Tamoulique.

traordinary to see the Indian calculations borrowing their elements from the Persians and Etrurians?

Besides, in the Indian period, we have for our first element the famous Chaldaic period of Berosus, 432,000 years.

Now, to compose it, let us follow the arithmetical order 1, 2, 3, 4, to 8, taking for the first element the period,

Etrusco-Persian	12,000 years
We shall have, for a second degree	24,000
For the third	36,000
For the fourth	48,000
For the fifth	60,000
For the sixth	72,000
For the seventh	84,000
For the eighth	96,000
Total of all these sums	432,000

It is unnecessary to argue long on this statement, which we have considerably abridged; the reader will easily perceive several consequences resulting from it.

First, It is evident that all these periods are mathematical combinations more or less fictitious and arbitrary, invented by the ancients to facilitate their operations of astrology rather than of true astronomy.

Secondly, It is clear that these periods, which, though dispersed through various nations at different epochs, amalgamate so perfectly when joined together, belong to one and the same corps of doctrine whose origin ascends to a very remote antiquity, and whose focus appears principally to appertain to the Egyptians and Chaldeans.

Thirdly, Finally it seems to us equally demonstrated that all these ideas, all these systems of *creation*, of duration, of destruction, and of the ages of the world took their primitive type in the simple and

natural ideas of an original system, whose hieroglyphical figures misinterpreted, whose equivocal terms misunderstood, have introduced a moral and metaphysical disorder. Thus the four ages of the world, so celebrated in India and Greece, though no mortal could have any notion of them, these four ages have no other origin, no other type than the four seasons of the year, tha *great circle world*, a revolution of which commences and terminates all nature's operations. The *creation* is nothing more than the *new production*, than the spontaneous *motion of life*, which, every year, in spring, takes place in all the system of vegetables and animals. This spring, the season of leaves, of flowers and pasture, of abundance, light and heat, was the *golden* age, as being under the influence of the sun, whose emblem in Alchymy and astrology, is *gold; summer*, the age of silver, because its long and serene nights are under the empire of the *moon*, whose emblem is silver: Venus, with her copper, and Mars, with his iron blazonry, presided over autumn and winter; and such is the figurative order upon which moralists built their systems of *original happiness*, of *primitive* virtue, of posterior and successive degradation, of final vice and misery, punished by a destruction to which they never fail to make a new organization succeed, copied after that of the *world* or zodiacal circle. Such are the bases of that doctrine, which, at first, secretly professed in the mysteries of Isis, Ceres, and Mithra, &c., afterwards spread with eclat over all Asia, and which finally usurped the whole world. But it is time to conclude this article; and yet we cannot pass over in silence the apparent or real difference that exists between Genesis and Berosus with respect to the creation. It is to be regretted that this author's account is transmitted to us after having been first copied by Alexander Polyhistor, who might have

altered it, and afterwards revised by Syncellus, who curtailed and criticised it according to his own ideas; so that there are several veils between us and the original and primitive text of the Chaldean traditions, translated into Greek and commented upon by Berosus.

According to this historian, in the fragment transmitted to us,* "there were preserved, with great care at Babylon, archives or registers, containing the history of fifteen myriads of years, and treating of the *heaven*, the *sea*, the origin of things, afterwards of the kings and their actions, &c. Berosus first describes the physical state of the country of Babylon, its productions, limits, population. In the beginning, men lived after the manner of brutes, without morals or laws, when, from the Erythrean sea (Persian Gulf) on the Chaldean shore, appeared an animal, formed like a fish, according to Apollodorus, having another head under his fish's head, and human legs tied on near his fish's tail; this animal, called *Oan*, had the voice and language of man, and his painted effigy is still preserved (at Babylon). This being, that did not eat, appeared from time to time to men, to teach them all that was useful, mechanical arts, letters, sciences, the building of towns and temples, the formation of laws, geometry, agriculture, and all that could render a society civilized and happy. Since then he was never heard of. This animal *Oan*, at sun-set, retired into the sea, and passed the night under or near the water: afterwards, other animals, resembling him also, made their appearance. He had written a book which he left to men, concerning the *origin* of things and the art of conducting life. There was a time when all was water and darkness, containing inanimate, unformed beings, which (afterward) received life and light under various forms and strange appearances: they were human bodies, some

* Syncellus, pages 28 and 29.

with two, others with four bird's wings and two faces, others, with one body, had a man's and a woman's head, with both sexes; some had goats' legs and horns; others had at one time the head, at another the croup of a horse: there were also *bulls* with men's heads, and a number of other fantastical combinations of heads, bodies, and tails of various animals, such as dogs, horses, fishes, serpents, and reptiles, *the figures of which are still seen painted in the temple of Bel.* A woman, named *Omoroka*, presided over all these things; this Chaldean word signifies in Greek the sea, and denotes the moon. Now Belus, dividing this woman into two halves, of one made the earth, and of the other the heavens, whence followed the death of animals. Berosus observes that this is a figurative manner of expressing the formation of the world and of animated beings with a moist substance. The god *Bel* having cut off this woman's head, other gods (Illahim) mixed with earth her body which had fallen, and from which *men were formed;* it is for this reason they are endowed with *divine intelligence.* Besides the god Bel, who is Jou-piter, having divided the darkness *into two halves*, separated the heaven from the earth, established the world in the order in which it is, and the animals that could not support the light, disappeared. Bel, who saw that the earth was desert, though fertile, ordered each of the other gods to cut off his own head, to mix their blood with the earth, and of it to form beings who could endure the air; finally, Bel himself made the stars, the sun, the moon, and the other five planets. This is what Polyhistor relates in his first Book, according to Berosus."

These accounts, in their literal sense, would be too revolting, too absurd; also the priest Berosus observes, that we must look upon them as a figurative expres-

sion of the operations of nature: and the study of ancient and modern history, by shewing us among different nations, such as the Egyptians, Indians, Chaldeans, Chinese, Mexicans, &c., complete systems of monstrous figures of the same nature as these, proves that this manner of painting and rendering visible the attributes and abstract relations of bodies, is the first operation that the human intelligence conceives; it is this writing, called *hieroglyphic*, which everywhere preceded what is called the alphabetical writing, invented afterwards by an abstraction and comparative observation much more subtle and refined. In the pretended monster *Oan*, the man's head signifies *intelligence*, *reasoning*, whilst the fishes form signifies the aquatic habit or nature combined, to express the effects and action of the constellation called the *southern fish:* the principal stars of this constellation had the merit of measuring exactly the shortest night in the year, by rising, on the day of the summer solstice, at the instant when the sun sets, and by setting when he rose: for this reason, it acted an important part in Egypt, where it announced the inundation; and in Chaldea, as well as in Syria, where it served to regulate the epoch of certain agricultural labours, and to foretel certain accidents of season and climate. It is the *Dagon* of the Philistines.* With this key, we can explain all the other figures of monstrous animals. They had wings, to denote their aerial nature; sexes, to express their passive or active nature; dog's heads, to express their property of *warning* like the barking *animal:* all were symbols of stars or constellations, and for that reason their images were painted on the walls of the temple of Bel, as well as other similar ones in the nymphs' cave, in Zoroaster's den, and in all the temples of the Egyptian gods where

* *See* Dupuis Vol. II. in 4to, page 208 and 223; Vol. III. page 186.

they are still found. It is also for this reason that the Jewish author of Genesis, the enemy of idols, has rejected this portion of the Chaldean cosmogony; but that he borrowed the other parts, is proved by several passages of the formation or creation of the universe, by Bel. *There was a time when all was water and darkness.* And God divided the darkness into two halves, separated the Heaven from the earth, made the stars, the sun, the moon, &c. All these passages, which are only inaccurate extracts from the Chaldean text, have nevertheless a strong analogy to the text of Genesis; in Berosus, the gods Elahim form man, and give him divine intelligence. In Genesis, the *gods* say: let us make man after *our* image; by the word *our*, they avow themselves *several.* Bel was the great god *Ela Akbar;* they were the gods *Kabirim*, those twelve great Cabiri gods, worshipped by the Greeks.

God Elahim made the *void* in heaven and in the midst of the waters. This word void, in Hebrew, is *Ragia* (or Rakia); in Chaldean, *om-o-raka* signifies literally *mother of the void*, that is to say, the *unbounded space* which the vulgar, deceived by the word mother, mistook for a woman. The true meaning is that Bel divided the void into two halves, the upper one was heaven, the lower earth, and that is literally the sense of the Hebrew, *God made the void* (Ragia), in the *midst* of the waters, and he gave the name of *heaven* to the upper waters, and the lower waters were the sea and the land. In the cosmogony of the Boudhists of Thibet, which, as we have already said, seems to be derived from the Chaldean school, heaven has no other name than *void immensity om-o-raka*); and an impetuous wind, moved by *destiny* over the waters, was the first signal of the creation of the universe.* In Genesis, what is translated by the *spirit of God*,

* Alphab. Thibet., page 184.

is literally but the *wind* of God moving on the waters. This *wind*, first mover, or first moved, is also found in the Phenician cosmogony, where we read that the wind *Kolpia* was married to Baau, that is, *night*, dark obscurity. This term *Baau*, in Genesis, is the epithet of the unformed earth, which at first was *Tohou*, *Bahou*, translated by the Greek version and by Josephus, *invisible*, dark. Hebraists, judging by the Arabian, explain *Behou*, by the *immense void;* and then it is the woman *om-o-raka* of the Chaldean. From this wind *Kolpia*, first mover, like the *heart* (which in Arabian is also called *goll* and *gall*), were born *Aion* and *first-born*. In Sanscrit *adima* signifies *first*, and in Hebrew, Adam is the *first-born*.

Thus at every moment, at every step, we discover new proofs of our first and fundamental proposition, to wit, that "Genesis is not a book peculiar to the Jews, but a monument originally and almost entirely Chaldean, in which the high-priest Hilkiah made some alterations dictated by the spirit of his nation, and adapted to the purpose he had in view."

Henceforth the reader knows what to think of those *creations* of the world, which are related as if there had been witnesses present to write their history: he sees what becomes of those pretended chronologies which mutilate the history of nations, and reduce the formation, progress and succession of all institutions, of all human inventions, language and writing included, to a very small number of years, incompatible with the nature of the understanding, and the testimony of subsisting monuments.

CHAPTER XVIII.

EXAMINATION OF THE TENTH CHAPTER OF GENESIS, OR GEOGRAPHICAL SYSTEM OF THE HEBREWS.

A LAST revolting instance of this sort of improbability is the pretended genealogy of the tenth chapter of Genesis; in it the author supposes that Noah's children, after the third generation, took possession of the immense country extending from Scythia to Ethiopia or Abyssinia, on the one hand; from Greece to the ocean which bounds Arabia on the other; and that they severally became the stock of the nations reckoned there in his time. The genealogical table and geographical map here added, present this system in an easy point of view. Some learned men, such as Samuel Bochart,* Dom Calmet,† Pluche,‡ Michaelis,§ who endeavoured to remove the difficulties of geography, were fully persuaded of the impossibility of the literal sense, but prevailing prejudices did not allow them to expose its inconsistencies. It is true the author can be excused, by saying that through a metaphor natural to oriental languages, and usual among the Greeks and Latins, giving each people a collective name, he has given them also the appearance of an individual; thus, by *Joun*, he means the Ionians; by *Ashour*, the Assyrians; by *Kanaan*, the Phenicians; by *Koush*, the Ethiopians or Abyssinians. The improbability lies in pretending that *Joun*, *Assour*, *Kanaan*, *Koush*, *Sidon*, &c., were individuals, fathers and authors of

* Phaleg and Kanaan.
† Commentaries on the Bible.
‡ History of Heaven.
§ *Geographiæ Hebræorum exteræ spicilegium.*

the nations bearing their names; but this abuse also prevailed among the Greeks, who tell us that Pelasgus was father of the Pelasgi; that Cilix was father of the Cilicians; Latinus, father of the Latins, &c. It appears that in general the ancients, when they wished to ascend to origins, and had no precise monument, employed this locution, and called the object by the name of its first author: and because the very nature of language led them to personify all beings, the result was that every effect proceeding from a *cause*, was considered as *engendered* by it, and called its *son*, or produce, as it was called itself the *mother* or *father;* thus, because the *earth* maintains the people who inhabit it, and seems to be their *nurse*, their *mother*, that people was called, as it still is, in Arabian, the *child* of that earth, of that country. *Beni-masr*, the children of Egypt; *Beni-sham*, the children of Syria; *Beni-fransa*, the children of France. With this explanation, founded on reason and on fact, order is re-established, and all the tenth chapter will then be considered as a geographical nomenclature of the world, known to the Hebrews at the time the author wrote; nomenclature in which nations and countries are represented under individual names, at one time in the singular, at another in the plural; as *Medi*, the Medes; *Masrim*, the Egyptians; *Rodanim*, the Rhodians, &c.; and in which the relations of origin by colonization, or of affinity by manners and language, are expressed under the form of engendering and parentage. The Jewish writer seems himself to have thrown off the mask, when after each branch of a family, or division of a country, he adds this phrase: *These are the sons of Shem, of Ham, of Japheth, after their families, after their tongues in their countries, and in their nations.* These expressions: *after their tongues in their countries*, are the more remarkable,

as after placing each nation according to the best geographical indications, we find them all distributed in a methodical order of neighbourhood and proximity, and that those of each branch have a common system of language: for instance, among all the nations of Japheth, the origin of the language is that Scythian idiom called *Sanscrit*, which recent inquiries prove to have reigned formerly from India to Scandinavia, and which we find to day to have been one of the elements of the ancient Greek and ancient Latin. Among the sons of Shem, the mother language is the Arabian idiom common to the Elymeans, the Assyrians, the *Arameans* (the Syrians). Among the sons of Ham, it was the same idiom that the Phenicians and Ethiopians spoke: the Egyptians had a system of their own.

Another peculiarity of the tenth chapter is, that when all the nations are placed in their respective countries, there will be found *three* great divisions of the *world known* to the Hebrews, which have a strong analogy to the three grand divisions of the world known to the ancients; to the three divisions of the earth, by Zoroaster, into the country of *Tuze* or Arabs, country of Mazendran or *North*, and country of *Hosheng*; and to the division of the world amongst the *three gods*, Jupiter, Pluto and Neptune, remark, that *Cham*, or rather *Ham*, which signifies *black*, *burnt*, and is translated into Greek by *asbolos*, soot-colour, is synonimous with Pluto. But let us begin by determining all the names of the list on the map, in order to render our propositions more evident. We shall not enter into all the details of the discussion which occupied Samuel Bochart, Dom Calmet, and Michaelis; while we profit of their labours, we shall only insist on certain articles in which our opinion

differs from theirs. Japheth's *descendants* or *dependants* are:

First, G M R, which being written without vowels, may be pronounced *Gomer*, or *Gamr*, or *Gimr* (pronounce *Guimr*); we prefer this latter reading, and say, with the historian Josephus, that *Guimr* represents the *Kimr* or *Kimmerians* of Asia Minor, and of the *Kimmerian* or *Kimbrick* Chersonesus. Herodotus mentions their incursions at the very time of Hilkiah, during the invasion of the Scythians in 625; they had also made one under Ardys, and another at a remoter period; and had at length established colonies, which Josephus confounds with the Galatians, and which Genesis speaks of under the names of *Ashkenaz*, *Riphath*, and *Togarmah*.

Ashkenaz can be traced in the province of Armenia, called by Strabo, *Asikins-ene*, and placed by him between *Sophene* and *Akilisene*.

Riphath is an easy alteration from *Niphates*, a *mountain* and *country* of Armenia, the *r* having a nasal pronunciation.

Togarmah is said by Moses of Chorene (page 26), to be the name of a people inhabiting another mountainous country called *Harch*, in greater Armenia: these three nations are therefore indicated here as colonies of the *Kimmerians* or *Kimbers*, founded at an unknown epoch.

Secondly, The second nation of Japheth, called *Magog*, represents the Scythians, as is unanimously avowed by the Greek and Arabian authors. Here is no mention made of *Gog* or *Goug*, which Ezekiel associates with *Mesheck*, *Roush*,* and *Tubal*, and which must also be a Scythian people: in Strabo, the country called *Gog-erene*, borders on the *Moschi*. In

* Roush can be traced in the *Erushe'i* of Danville, a district to the west of Gokia.

the old Greek and Latin, *goug-as* signifies giant, and the Greek and Chaldean legends place always the *giants* as well as the Scythians in the north. Justin, at the commencement of his history, observes that the Scythians, in ancient times, even before Sesostris (1350), governed Asia during 1500 years. This agrees perfectly with the universality of their language (the Sanscrit).

The third people is *Medi*, the plural name for the Medes: Herodotus* reckons seven nations of them; he adds, that formerly their name was *Ariori*, the *brave:* the Parsee books mention no other in Zoroaster's time. May it not be inferred that the name of *Medes* was not introduced until after the conquest of that people by Ninus and the Assyrians?

FOURTHLY, The fourth people is *Javan*, the Ionian or Grecian of Asia Minor: according to Greek authors, the colony of Ionians was not established in Asia until eighty years after the Trojan war.† The Greeks called them *Aigialean Pelasgi*, (that is to say *fishermen*), as long as they inhabited Achaia;‡ Strabo, (*Lib. VI.*) says that Ionia, before them, was possessed by the Carians and Leleges: the Pelasgi having driven them away, received from the barbarians, according to some authors, the name of Joun and *Jaoun*§ (from which *Javan* has been formed): according to others, it was the name of an Athenian tribe, which, weak at first, became afterwards preponderant in the place of its emigration. From these Ionians, came, or descended, *Elishah*, *Tarshish*, *Kittim*, and *Rodanim*.

Elishah is *Ellas*, the ancient name of Greece or

* Herodotus, Lib. VII.

† According to most modern chronologists, 1130 years before J. C.; how can they reconcile this date with the composition of Genesis by Moses 300 years before?

‡ Herodotus, Lib. VII.

§ *Scholiast. d'Aristophanes in Acharn.*

Peloponesus: it might also be *Elis*, a very ancient portion of that country that might have taken its name from the Phenicians. But here the Greeks are in contradiction to the author of Genesis, since they maintain that it is from *Ellas* that proceeded the Ionians and other colonies mentioned.

Kittim is the plural name of the Kitians, a people ancient and preponderant in the island of Cyprus, which seems to have taken their name; this name was also given to the coast of Cilicia. (*Isaiah*, ch. xxiii.)

Rodanim means the Rhodians.

Tarshish is the city and country of *Tarsous*, on the coast of Cilicia, opposite Cyprus. All these countries are contiguous on the map as in the author's list; and all are maritime or insular: which, no doubt, makes him say, "that by them the islands of the nations were divided."

Isaiah, ch. lxvi. joins in the same account, *Pul*, *Lud*, *Kittim*, *Tarshish*, *Javan*, *Mesheck*, and *Tubal*. *Pul* is *Pamphulia; Lud* is *Lydia*. The contiguity is well observed.

Fifthly, The fifth people of Japheth is *Tubal*, said by Josephus to represent the Iberians; the capital of this country, named Teb-lis and *Tyflis*, offers some analogy to the word *Tebl;* but the *Tubar-eni* nation, on the shores of the Euxine, may here be meant, and would better answer *Isaiah's* description.

Sixthly, The sixth people is *Mesheck*, representing the inhabitants of the *Moshici mountains* to the north of Armenia.

Seventhly, In fine, the seventh people is *Tiras*, considered as representing the *Thracians* established in Bithynia. Moses of Chorene says upon this subject:* "Our antiquities agree in considering *Tiras*

* Page 49.

not as Japheth's own son, but as his grandson." This indicates a common source with Hilkiah's information.

On examining the map, we shall find that all these nations of Japheth are situated to the north of mount *Taurus*, as Josephus observes, being bounded by Greece on the west, and by Scythia on the north and north-west; which gives us on that side the limits of the world known to the Hebrews, in which Japheth represents the northern continent or climate.

On the other hand, the south is occupied by *Ham* or *Cham*, which in fact signifies *burnt, black* with heat. The epithet of *ammonia*, given by the Greeks to certain parts of Africa, is but the Hebrew-Phenician word deprived of its aspiration H.

The dependencies of *Ham* are *Kanaan*, *Phut*, *Mizraim* and *Kush* Under the collective name *Kanaan* are included the Phenician nations to the number of eleven, whose positions are known: it may appear surprising that the *Tyrians* are not made to complete the sacred number *twelve;* but if, as is asserted by several ancient authors, Tyre was founded only 240 years before the temple of Solomon, by emigrants from Zidon, Hilkiah could not include this posthumous colony in the primitive table; and this silence, added to Isaiah's expression, calling *Tyre, daughter of Zidon*, comes in support of the opinion we have manifested.

All Greek authors agree in saying that the Phenician nation had emigrated from the shores of the *Erythrean* or *red* sea, because their country had been ruined by volcanoes. This points out its ancient and primitive settlement to have been on the frontier coast of Temen, in Tehama, opposite the volcanic islands of *Kotombel*, *Foosht*, *Gebel-Tar*, and *Zekir*; all this country, to the other shore where *Dahlak* stands, bears evident marks of combustion and earthquakes.

For this geographical reason, the Phenicians prove to be an Arabian people; this appears from their language, and because we shall presently see the presumed focus of their origin occupied by a branch of Arabs represented as the most ancient of all, we are authorized to class them in that branch. At what period did this emigration take place? History says nothing of it, and this is a proof of its antiquity. The foundation of the temple of Hercules at Tyre, at the same time that the foundations of the city were laid,* 2760 years before our era, is a proof that the Phenicians were already established; but they might have arrived long before.

SECONDLY, By the plural name *Mizraim*, are meant the Egyptians, whose country and capital are still called at this day by the Arabs *Masr*.

The children, that is the nations comprised in their territory, are:

FIRST, The *Ludim*, who must not be confounded with the Lydians of Asia. Jeremiah, ch. lxvi., by associating them with the Lybians and other nations of the Nile, shews they were not far removed from that situation; they must be the inhabitants of the country of *Lydda* or *Diospolis*, one of the anciently populous and powerful cities of Upper Egypt.

The *Anamim*, as well as the *Naphtuhim* and *Kasluhim*, have left no visible traces after them.

The *Patrusim* are the inhabitants of the Nome or country of *Phatoures*, near Thebes, as has been very well proved by Bochart,† whose arguments demonstrate that the division of Egypt, into upper and lower (*Said* and *Masr*), as at this day by the Arabs, must have been adopted by the Jews, their brothers in so many respects.

* Herodotus, Lib. II. § 44.

† *Phaleg.* Lib. IV. ch. XXVII.

The *Lehabim* must be the Lybians: Ezekiel alone speaks of the country of Qoub in this desert. The *Cobii* of Ptolemy answer the description.

The Philistines are here represented as a people who migrated from Egypt, and history tells us that in fact religious dissentions often forced whole tribes to fly that country. The *Kaphtorim* are probably the inhabitants of Gaza, but certainly not of Cyprus, as Michaelis conjectured.

Isaiah, Jeremiah, and other Hebrew writers, speak of certain towns of Egypt, whose position it is necessary to ascertain.

Sinim is Pelusium; *Tahapanes* is Herodotus's Daphnas; *Tsan* is Tanis, in lake Menzale.

Noph is the *O-nuph-is* of Ptolemy, rather than Memphis.

Na-amoun, a city compared to Nineveh for its splendor, must be *Thebes*, as is allowed for the reasons assigned by Bochart.

On or *Aoun* is known to be Heliopolis.

As to the division of *Phut*, no traces of it remain, unless we suppose it with Josephus to be the river *Phutes*, in Mauritania.

The fourth people of the division of *Cham* is *Kush*, whose name, as Josephus informs us, corresponds among the Asiatics to the word *Ethiopian* among the Greeks. Consequently *Kush*,* means the *black* lank-haired people, who generally inhabit Abyssinia, especially the country of Axoum, where the ancient capital of Kush appears to have been; these lank-haired blacks must be distinguished from the *woolly-haired* blacks (negroes): this distinction is expressed among the Greeks, by the terms *western* and *eastern*

* The name of Kush appears to have been preserved in *guiz* or *gnis*, the ancient name of the Ethiopian language. The *guiz idiom*.

Ethiopians. In Homer,* the latter are, properly speaking, Abyssinians, whose kings repeatedly conquered Egypt; in after times, the word *Ethiopian* extended to the black people, whom the Persians called *Hind*, or Hindoos; and this name of Hindoos, or Indians, in the time of the Romans, reverted to the inhabitants of Jemen, who were in reality *black* men, *Ethiopians.* Herodotus, in his description of Xerxes' army, joins the Arabs with the Abyssinian-Ethiopians, and speaks of them as united under one leader, which indicates a near affinity of constitution and language. This affinity is confirmed by the author of Genesis, when he says: the sons of *Kush; Seba, Havilah, Sabtah, Sabtecha,* and *Raamah.*

That is to say, that these five nations were also black men of *Kushite* or Abyssinian-Ethiopian extraction: it remains to determine their position.

Bochart is of opinion that *Seba* is the country of Mareb, called synonimously by the Arabs, *Saba-Mareb;* but the identity is inadmissible, because these same Arabs place at Mareb the Queen of *Saba* who visited Solomon, and whom the Hebrews when they speak of her, do not call Queen of *Saba* with an *s* (or Samek), as we write our *Kushite-Saba;* but Queen of *Sheba* with *sh* (or *Shim*), in the same manner as they write *Sheba,* son of *Joktan,* which, by this means, is the *Homerite Saba* of the Arabs; and remark that *Saba,* with an *s,* does not, in modern Arabian, mean to *tie* and make *captive,* as the Arabians say it should do, whilst *Sheba* with a *shim* has that signification in Hebrew; which proves the true orthography to be *Sheba-Mareb.* It appears to us that another town of *Saba* answers better this description, situated in

* *Odyss.* Lib. I. ver. 22. Strabo applies this line of Homer to the Ethiopians of the western shore, and the Arabs of the eastern coast of the Arabian gulph, and it is the idea in Genesis.

the country of Tehama, which is pointed out to us by the Greeks, as the ancient and very active mart for the commerce of gold and Arabian aromatics. The circumstance of its being situated on one of the eminences which bound the flat country of Tehama, makes us recognize this town for that still named by the modern Arabs *Sabbea:* if, like so many other cities of the east, it is reduced to a most miserable state, the evident cause of it is to be found in the new direction taken by the commerce of India, and the drifting of the sands, which on this coast gain upon the sea near 1200 toises every century.

Sabtah was not far distant, if, as we presume, it is the *Sabbatha-Metropolis* of Ptolomy,* placed by the Nubian geographer Edrissi, between *Damar* and *Sanaa.*†

Sabtecha is removed by Josephus, into *Abyssinian-Ethiopia*, by Bochart into Persian Caramania, under pretence of its resembling *Samydake:* these two hypotheses appear to us vague and destitute of proof: no trace whatever remains of Sabtecha.

Haouilah, wrongly pronounced *Havila*, is well represented by the *Chavelœi* of Pliny, and *Chavilatœi* of Strabo, which these authors agree in placing between the *Nabateans* and the *Agreans* or *Agareans.* The country of the latter must be the modern *Hijar* or *Hagiar*,‡ under the twenty-seventh degree of latitude, in the Hedjah, about forty leagues *east* of the Red Sea. Consequently *Havilah*, which signifies an *arid country*, must have been in the really barren soil, in the desert on the north of the *Hijar*, at the foot of the chain of rocks where Tamudeni lived: this position answers the indication given in the book of

* *Vide* Ptolomy, *Geog. in fol. Tabula Asiæ Sexta.*

† Danville, First Map of Asia.

‡ *Vide* Danville, map of Arabia: *hagiar*, or *hagar*, signifies *stone, stony*, and such are the rocks of Hidjar.

Samuel who speaks of *Havilah* as the extreme limit of Saul's expedition against the Amalechites;* and this situation for a Kushite tribe is the more probable in this place, as on the one hand, it touches Mount *Shefar*, belonging to the Joktanic tribes, and said by Ptolomy to be the *limits* of *Arabia Felix*, while on the other hand, it is adjacent to the country of *Tamoud*, one of the four ancient Arabian tribes which appear to have been really Kushites, and to the country of the Midianites who certainly were so, as is proved by the anecdote of Zipporah, Moses's wife, whom her sister-in-law, Mary, reproached with being a *black*, (a Kushite) woman: this sort of population still subsisted in the time of *Zarah*, king of Kush, who came with an immense army, to attack Asa, king of Judah, about the year 940 before our era,† and whose residence, at least temporally, was the town of *Gerara*, in the country of Amalek; *Taragah* who, in the time of Ezekiah and Sennacherib, was also king of Kush, issued in the same manner with another swarm of soldiers, out of that same country: it therefore seems certain that the Arabian coast of the Red Sea, from Arabia Petrea to *Sabtah*, that is, the two countries, called *Hedjaz* and *Tehamah*, belonged to the Ethiopians, and formed one state, or one common population with Abyssinia, situated on the other shore of this same sea. This is more easily conceived, as by means of islands, the communication between the two shores is extremely easy, and the line of separation from the Joktanic tribes, is found to be a chain of rocks and mountains bounding the great desert of the Peninsula towards the west, from mount Shefar to Jemen.‡

Another dependency of Kush is also *Raamah*,

Sam. Lib. I. ch. xv. ver. 7.

† Paralipomena, Book II. ch. xiv.

‡ Strabo in that case rightly explained the line of Homer, which divides the *Ethiopians into two countries* (by the sea.)

written by the Greeks *Regma.* Strabo says, this word in Syrian means *Strait;* and Ptolomy, with Stephanus of Byzantium, places a town of Regma on the Arabian coast of the Persian gulf, not far from the river *Lar*, or modern Falg. By this position, distinct and remote from *Kush*, as we have described it, Raamah appears to be a colony of Ethiopians or Kushites; *Busching* places in this quarter a town *Reamah*, peopled by blacks carrying on a great trade. In its turn, Reamah seems to have produced in its vicinity two other colonies, which are *Sheba* and *Daden.*

Daden is the little island *Daḏena*, on the Arabian coast leading to the Persian gulf. The work entitled *Oriens Christianus,** tells us that this island, called in Syrian *Dirin*, was dependant on the bishopric of *Catara* or *Gatara.*

Sheba can be traced in the mountainous country of the *Asabi*, placed by Ptolomy at the Arabian point of this strait; these three positions, contiguous to each other, answer perfectly Ezekiel's indication, in his twenty-seventh chapter, where he says, "O Tyre, the merchants of Sheba and Raamah, they were thy merchants; they occupied thy fairs with chief of all *spices, precious stones,* and *gold: Daden* brought thee horns of ivory and ebony."

The traveller Niebuhr observes, that from *Ras-el-had* to *Rasmasendom*, there are sands only between *Sib* and *Sehar;* "that all the country dependant on Maskat, is mountainous to the sea, and that two considerable rivers run there all the year; it produces in abundance wheat, barley, dourah, lentils, dates, vegetables, and grapes; fish is so plentiful there, that they feed cattle with it; *Sehar*, in ruins, is one of the most ancient cities of the east, as is also *Sour* (Tyre)

* Vol. II. col. 1239 and 1240. See also Alsemansi, Biblioth. Syriac. Vol. III. Part. II. page 744.

situated not far from Maskat. See *Niebuhr, Description of Arabia*, page 255."

With such advantages of soil, favoured by a fine climate, and equal in extent to all Syria, it may be imagined there formerly existed in this country industrious and rich nations, especially while it was the high road for the Indian trade with the west; and since its inhabitants at that time were known by the name of *Sabeans* (Sheba,) it is not surprising that they enriched by their gold and trade the Phenicians of Tyre, as is expressly mentioned by the Greeks, who might have confounded them with the other Sabeans of Temen and Tehama. (See *Bochart, Phaleg.* Lib. IV., ch. vi. vii. and viii.)

Genesis continues: "And Ethiopia begat *Nimrod:* he began to be a mighty one (or giant) in the earth: he was a mighty hunter before the Lord, and the beginning of his kingdom was Babel, and Erech, Nisibe and Kalane, in the land of Shinar."

In whatever way Nimrod came from, or depended on Ethiopia, we have here a proof that the countries of his domination belong to the division of Kush, and consequently that their inhabitants were long-haired blacks. This perfectly coincides with the testimony of Homer, Herodotus, Strabo, Diodorus, and in general of the ancient authors, who thus represent the inhabitants of Babylon and Susinia. Those were the *Ethiopians* of Memnon, son of Aurora and Tithonus, called by the Asiatics *Kusheans*, which in the Chaldaic dialect is pronounced *Kutheans*. This same name occurs in the Kissia of Ptolomy, a country bordering on Susa. The Arabian authors also call the inhabitants of this country by the name of *Soudan*, that is, *blacks:* thus the *Ethiopian* or *Kushite* colonies had extended over all *Irag-Arabi*, as far as Persia, and this calls to mind the ancient Arabian

monument, spoken of by Masсoudi, according to which the tribes of *Tasm* and *Djodai* possessed *Irag-Arabia*, and neighbouring Persia:* these primitive tribes were therefore *Kushites*, related to the Kananeans or Phenicians, who, descended from Cham, and emigrating from *Tehama*, were originally of the same stock.

As to the countries in Nimrod's dependency, *Erech* is *Arekka*, placed by Ptolomy near Susiana.

Akad or Akar is the ancient name of *Nisibe*, according to the testimony of the ancient translator of Genesis.† *Kalane*, which Stephanus of Byzantium writes *Telane*, is an ancient town of the country of Shinah, and as that author says, the birth-place of Ninus.

Thus the black Kushite race extended as far as the southern side of Mount Taurus, according to Strabo's testimony, who says that the Syrian nations are divided into two great branches; the *white Syrians*, to the north, and the *black Syrians* to the south of Mount Taurus; all having originally the same manners, customs, and language: in fact, the dialects of the Abyssinians, the Arabs, the Phenicians, the Hebrews, the Assyrians, the Arameans or Syrians, are all formed on the same basis of grammar, syntax, and writing.

As to Nimrod, Cedrenus and the Paschal Chronicle acquaint us that this hero, or giant, is nothing more than the constellation *Orion*, become an important divinity for the Babylonians, on account of his supposed influences at the period of the year when he culminates during the day with the constellation of the *dog*, which period is called *canicular*. The vicinity of this dog-star has given the title of hunter to *Orion*, who also, as being a great divinity, got the

* *See* farther on page 282.

† *Hyeronim. Quest. in Genes.* ch. x. number 10

name of *Bel.** Under this name the Greek legends give him the same relations as in Genesis. "Belus," say they, "was the son of *Lybia* and *Neptune*." Is it not precisely the Hebrew phrase? "Nimrod was begot by Ethiopia;" this name of *Nimrod*, which has no meaning in Hebrew, which has not even the forms of that language, is very well explained in the Pehlevi tongue; *Nim* in Pehlevi, says the translator of the *Zend-Avesta*, signifies *side*, *portion*, *half*; *rouz* signifies *south*;† so that Nimrouz, identical with *Nimrod*, is the star of *Ethiopia*, *the son of the burning season*.

Hitherto it is evident, that under genealogical forms we have a real geography, every part of which follows a regular and systematical order. This same character continues to shew itself in the third division, that of *Shem*.

* Several divinities among the Chaldeans got the name of *Bel*, or *Baal*, which signifies *God* and *Lord*. Alexander Polyhistor speaks of Belus the *ancient*, called *Kronos* (or Saturn), from whom descended a second or younger Belus, having *Kanaan* for his brother: he adds, that Kanaan was father of the Phenicians, and that his son was *Chum*, called by the Greeks *Asbolos*, that is, *colour of soot*, which Chum had a brother *Mesraim*, father of the Ethiopians and Egyptians: we here see another version of the same ideas and traditions as in Genesis. See Eusebius, *Præpar. Evang.* Lib. IX. ch. xvii. In the chronicle of Alexandria, page 17, a first Belus is Saturn. After him Picus reigned thirty years. After Picus, a second Belus reigned two years; the latter is the planet Mars, whose revolution in fact lasts two years; it is erroneously stated that the author attributes the thirty to Picus-Jupiter, since they belong to Saturn, whose revolution lasts that space of time.

† Zend-Avesta, Vol. II. page 401 and 456; and Vol. I. Part. II. page 272, note 3.

CHAPTER XIX.

DIVISION OF SHEM.

THE nations depending on Shem, included in its territory, are: FIRST, *Elam*, the collective name of the Elymeans, well known to have inhabited the mountains of Persia to the east of Chaldea.

SECONDLY, *Ashur*, or *Assur*, a collective name for the *Assyrians*, who at first only dwelt in *Atouria*, where Ninus built Niniveh, but whose name, after that conqueror, extended to the Babylonians, and even to the Syrians.

Here we have to remark upon the vulgar translation of this celebrated verse of Genesis (*ch.* x.): "Out of the land of Shinar went forth *Ashur*, and builded Nineveh."

It would seem that *Ashur* was the name of a man: then Ninus must be meant, and such is the opinion of the learned; but then it will be, and in fact is, a new proof that Genesis is a posthumous work, as *Ninus*, according to Herodotus, did not reign before the year 1237, about 200 years after Moses. The truth is that here, as every where else, *Ashur* is a collective term, that according to the genius of the language we should translate by the *Assyrian* or *Assyrians*. Examine all the Hebrew books, particularly Isaiah, Jeremiah, Kings, in the fourth book especially; and you will never find the Assyrian *country* or *people* mentioned by any other name than *Ashur*.

"*Ashur* shall come down like a torrent; *Ashur* shall arise like a conflagration; the Lord shall stir up *Ashur* against *Moab*, against *Ammon*, against *Judah*, against *Israel*." But nobody can imagine that *Ashur*,

Moab, *Ammon*, and *Israel*, are individuals: besides, we find a hundred times repeated this other expression, still more incompatible:—"The King of Ashur, the land of Ashur, the mighty of Ashur; Pul, King of Ashur, comes against Menahem. Ahaz sent messengers to Tiglath-pileser, King of Ashur," &c.

It is, therefore, evident that *Ashur* is always a collective name, employed according to the genius of the oriental languages, of which the Arabians and Syrians are an example at this day.

THIRDLY, *Lud*, the collective name for the *Lydians*, meaning in Syriac *sinuosities*, which agrees perfectly with the river Maander. According to the Greeks, before the war of Troy, the Lydians were called *Ma-iones*, a name composed of *Ionia*. Did their name of *Lydians* come to them from the Assyrians, to whom Ninus subjected them?

FOURTHLY, The fourth people depending on Shem is *Aram*, which, in Syriac, signifies *Vorth* (with respect to the Phenicians); it is the *Syria* of the Greeks, thus named by an abbreviation of *Assyria*.

The Hebrews divide *Aram* or *Syria* into several districts; FIRST *Aram-Nahrim*, the Aram of the two rivers (Tigris and Euphrates), translated in Greek *Mæso-potamos* (between the rivers).

SECONDLY, Aram properly so called, or country of *Damascus* and vicinity.

THIRDLY, Aram Zobah, concerning which people are not agreed. Josephus supposes it to be *Sophene*, in Armenia: Bochart* assigns for its limits on the east the course of the Euphrates; on the west the Syria of Hamath, of Aleppo and Damascus; so that, according to him, *Zobah* is what afterwards became the kingdom of Palmyra. Michaelis† thinks that

* Phaleg. and Chanaan, Lib. II. ch. vi.
† *Geographia Hebræorum extera*, page 114.

Zobah is Nisibe, thirty-five leagues south-west of Nineveh: but the later writers on whom he depends are so unacquainted with the subject, that translating the Book of Samuel, where he relates the wars of David against the kings of Zobah, they could not even read correctly the Hebrew text; for while the text says,* "that the Aramean (Syrian), of Damascus came to succour Hadadezer, king of *Zobah;* that David smote this *Aramean*, slew two and twenty thousand men, and put a garrison in Damascus:" both the Arabian and Syrian translators, instead of *Aramean*,† write *Idumean*, without perceiving the absurdity of connecting Damascus with Idumea, situated on the Red sea; and, moreover, the Arabian has taken upon him to style the king of *Zobah*, king of Nasbin (Nisibe): Michaelis, adopting this error, and wishing to confirm it by Saint Ephrem, &c.,‡ was not aware that the text, speaking elsewhere of the *kings of Zobah* in the plural,§ proves *Zobah*, to have been a country and not a single town. This same text also says, "that David smote the king of Zobah, as he *went* to *extend his hand*, that is, his *power* over the Euphrates;" Michaelis pretends it was the king of Nisibe who *went* to the Euphrates; but with respect to the Jewish writer placed at Jerusalem, the word *went* can only be understood of David. If the king of Zobah had *come* from Nisibe, he would have *brought* with him the Syrians from the other side of the Euphrates: he *sent for them*, according to the text; therefore he resided on this side the Euphrates; only he had on the other bank subjects or allies whom he sent for, but not from

* *Sam.* Lib. II. ch. viii. ver. 5 and 6.

† The 60th Psalm falls into the same error.

‡ *See* Assemani, Biblioth. Syriac., Vol. I. page 533 to 539; Vol. III. art 1. page 3.

§ *Sam.* Lib. I. ch. xiv. ver. 4.

Nisibe, separated from the river by a very barren desert of forty leagues in extent.

It is also said that the king of *Hamath*, had frequent wars with the king of Zobah: and the Chronicles give *Hamath* the epithet *Zobah* (*Hamath-Zobah*). These two countries were therefore contiguous. But, if Hamath, separated from Nisibe by a desert of ninety leagues, was bounded on the south by Damascus, and on the west by the Phenicians, *Zobah* must have been situated either to the north towards Aleppo, or to the east towards the Euphrates; and this is precisely what Eupolemus* attests, when he says that *David subdued the Syrians who inhabited Comagena, and the country near the Euphrates*, (where were situated the towns of Hierapolis and Ratsaf, as Bochart observes, who perhaps was right in joining with them Taibeh and Tadmor.)

"David, says the text, when he returned from smiting of the Syrians, gat him a name (by a new victory), in the valley of salt-pits."

There are two valleys of this sort; one in which is situated lake Gabala, twenty-five leagues north-north-east of Hamath; the other where the saltmarsh of Zargah is formed, fifteen leagues to the north-east of Hamath: these two positions are equally on the road of David, *returning* either from the north or the east. If, as Fl. Josephus supposed, Zobah was *Sophene*, a province of Armenia, the Jews would not have omitted their passage of the Euphrates, which had been for them an unheard of operation.—"David took exceeding much brass from *Betah* and from *Berothai*, cities of the king of Zobah." Betah is totally unknown, and to pretend with Michaelis, that *Berothai* is the Phenician town *Beryte*, would be too great an absurdity. It was more probably *Birta* (now *Bir*), to

* Eusebius, *Præpar. Evang.* Lib. IX. ch. xxx.

the east of the Euphrates, on the road from *Aleppo* into Assyria; but David must have crossed the river, unless there then existed on the western bank of the Euphrates a town of *Birta*, since destroyed and replaced by another of the same name, built by Alexander on the eastern bank. Every thing confirms Bochart's opinion, and concurs to extend the kingdom of Zobah along the Euphrates as far as the mountains of Cilicia.

Let us cursorily remark, that this existence of the Aramean States of *Zobah*, *Hamath*, and *Damascus*, continued after and before Saul's time, until Ahaz confirms the assertion of Herodotus, who confines the empire of the Assyrians of Nineveh to Upper Asia, during 500 years, and who thereby excludes them from Lower Asia, that is to say, from Asia Minor and Syria. The Jewish Chronicles agree with him in showing that the west of the Euphrates was independent of their power, and that it was not extended until the reign of *Pul*, about the year 770. Then began among the Sultans of Nineveh, a system of aggrandizement on that side, which they persisted in till the time of Sardanapalus. The speech of Sennacherib to king Hezekiah, indicates clearly this state of things. "Have the gods of the nations," says this prince, "delivered them which my fathers have destroyed, as *Gozan*, and *Haran*, and *Rezeph;* and the children of Eden, which were in Thelasar? where is the king of Hamath and of Arpad? where are the kings of *Sepharvaim*, of *Hena*, and *Ivah*,"* &c.

We have the country of *Gozan*, *Gauzanitis* of Ptolomy, near the river Khaboras in Shinar; that of *Haran* or *Gharræ*, near *Edessa*, in Mesopotamia. *Rezeph* or *Resapha* is situated to the south of the Euphrates, and north of Palmyra. *Eden* is *Adana*, a powerful city near *Tarsus* or *Tarsis*, in Cilicia: and

* *Kings*, II ch xix.

since Eden is in *Thelasar*, Thelasar must be *Kilikia*, which the Arabs would pronounce *Tchilitchia*. *Hamath* is well known on the Orontes. Arpad, always named with Damascus and Hamath,* cannot be more remote from them than *Aradus*, also called *Arvad*. Sepharvaim is on the north of Armenia. Hena is an island of the Euphrates; *Ivah*, a district of lower Babylonia.

When, therefore, Sennacherib, to frighten the Jewish king, told him that *his fathers* had destroyed all these countries, he certainly cannot mean an old conquest made by Ninus, 1400 years before (according to Ktesias); but a recent conquest which can be traced to Salmanasar, who subdued the Phenician states, of which Arvad was one; SECONDLY, To Tiglath, who conquered Damascus, and transported its inhabitants to the country of Kir.† THIRDLY, To Pul, in fine, who first showed himself to the south of the Euphrates, no doubt after having made himself master of *Adana:* it should seem that *Tarsus*, a powerful sea-port town, was not conquered before Sardanapalus, who, according to an hyperbolical inscription, rebuilt it in one day.‡

Before this conquest of the Assyrians, that is before the year 770, or 780, at most, the Syrians were known only by their name of Arameans; Homer and Hesiod, who wrote about that time, mention no other. It extended to burnt Phrygia, which was called *Arimania;* to Cappadocia, whose inhabitants were called *white Arimeans*, and were descended, according to

* Jeremiah ch. xlix. ver. 23.

† This country of *Kir*, pronounced Koir by the Armenians, must be that of the river *Kur*, to the north of Armenia: unless we prefer the country of the *Karhi*, a warlike people, mentioned by Polibius, Lib. V. ch. x., as inhabiting the valleys to the west of lake *Van*. Isaiah, ch. xxii., and Amos, ch. i. ver. 5, speak of *Kir* with the *great buckler*.

‡ Perhaps *a day of the gods* (one year).

Xanthus of Lydia, from an ancient king *Arimus*, the same as the Hebrew *Aram* (See Strabo, Lib. XIII.)

Aram has also in its dependency Uz, Hul, Gether, and Mash.

Uz is known to be the *Ausitis* of Ptolomy, a country far advanced in the desert of Syria towards the Euphrates. The Arabs, *Beni-Temin*, of Idumean origin, possessed that country; it is to them Jeremiah says:* "Rejoice, O children of Edom, who live in the land of Uz." There is placed the anecdote of Job, whose story offers concerning Ahriman or Satan, Zoroasterian ideas not to be found in the Jewish books previous to the Babylonian captivity.

There is nothing to represent *Hul*.

Gether is the town and country of *Katara*, on the Persian Gulf. (*See* Ptolomy.)

Mash cannot be far from and answers the description of Ptolomy's *Masanites*, at the mouth of the Euphrates, and not far from Katara: the system of contiguity still continues to be observed.

A fifth people of *Shem* is *Arphaxad*, corresponding to the district of *Arra-Pchitis* of Ptolomy, a mountainous country, to the south of lake Van; from whence issue the Tigris and Lycus, or great *Zab*. This name signifies *limit of the Kaldean*, and seems to indicate that the Kaldeans, before Ninus, extended thus far.

This *Arphaxad*, according to Josephus, was father of the Chaldeans. According to the Hebrew, he produced *Selah*, traces of which, as a *town* and *district*, are found in the *Salacha* of Ptolomy. Selah produced *Eber*, father of all the nations *beyond* the Euphrates; but if we find him *on this side*, with respect to Judea, we shall have a right to conclude that this ancient tradition comes from Chaldea.

* Jeremiah, ch. xxxix. and xlix.

Unto *Eber* were born *Joktan*, father of all the Syrian-Arabs; and Peleg, from whom was supposed to come Abraham, father of the Jews and of a number of Arabian tribes, by his supposed wives, *Hagar* and *Keturah;* but if in Moses's time, four generations only after Abraham, these tribes present a mass of population and extent of territory incompatible with physical and moral probabilities, we shall have a new reason for rejecting the existence of *Abraham* as a man; and if the author of Genesis, in ch. xv. ver. 19, supposes that God "promised Abraham to give unto his seed, among many other nations, the *Kenites*, though *Ken* was not born till four generations after him;" this author may be said to betray himself by a shocking anachronism. It is more natural to think that all these little tribes, of doubtful origin, and dispersed in the desert of Syria as far as Arabia Petra, called *Ab-ram*, their common father, because he was their patronal divinity; and to say they came originally from Shem, is a pleonasm, because, according to the Chaldean book of Mar-I-bas, *Shem* is the same as Zerouan, who also is the same as Abraham; we shall not insist on the situation of all these tribes, because it is sufficiently known.

From *Joktan*, taken for a man, the author derives thirteen Arabian nations, whose limits he clearly determines by saying:

FIRST, "That the sons of Ishmael dwelt from *Havilah* unto *Shur*, that is before Egypt, as thou goest toward Assyria (by Damascus).

SECONDLY, "That the sons of Joktan dwelt from *Mesha* as thou goest unto *Sephar*, a *mount of the east.*"

Sephar is a mountain of the Arabian desert, in latitude 29, about fifty-five leagues east of the Red sea, and south-east of Jerusalem; it was the remotest en-

campment of the Hebrews under Moses's conduct;* Ptolomy places there the extreme limit of *Arabia felix*, to the north. There commences Arabia Petrea and the dependencies of Kush, of which *Havila* forms the frontier. All agree on this side, which is the west of Joktan.

Mesha, which bounds it on the east, is the *Masanites fluvius*, one of the branches of the Euphrates, towards its mouth in the Persian Gulf: a line drawn from *Sephar* to *Mesha*, is therefore the boundary of the Joktan-Arabs, towards the north.

The Ocean, or Erythrean sea, is their boundary on the south.

Towards the west, which is the Red sea, if a line be drawn from *Sephar* to *Sabtah*, the frontier of *Kush*, this line leaves all the nations of Joktan in the desert to the east, and all the *Kushites* in Hedjar and in *Tehamah*, to the west; with this circumstance, that it follows a chain of rocky barren mountains, which serve as its natural limit. The country of Joktan occupies, therefore, all the east of the Arabian Peninsula, from the district of *Sabamareb*, to the mouth of the Persian Gulf, where the Kushite tribes of *Raamah*, *Daden*, and *Sheba*, possess a territory forming an exception. We have still to ascertain the position of the tribes, several of whose names can be recognized in the Greek geographers. It is not very easy to recognize in Al-Modad the Alumaiotæ of Ptolomy; but *Sheleph* is evidently the *Salapeni* of the same author.

Hazarmaveth is to a certainty the *Chatramotitæ* of Strabo, the present *Hadramaut* of the Arabs.

Jerah comes near enough to *Iritœi*.

Hadoram is *Adrama*, in the country of *Jemana*, which, according to the monuments mentioned by

* *Numbers*, ch. xxxiii. ver. 23

Pocock,* was the boundary of the Assyrian empire in these countries.

Uzal is the *Auzara* of Ptolomy, near the country of Omon, on the Persian Gulf. In Ezekiel (ch. xxvii.) Dan is joined with Ion of *Uzal*, and Giggeius places in these regions a town of Ion. (See Bochart.)

Diklah is unknown: *Obal* must be the *Hobal* of the geographer Edrissi, or the *Obil* destroyed in Arabian traditions.

Abimael represents one of the four spicy districts of Theophrastus, who calls it *Mali*.

Jobab, by changing the second *b* into a Greek *p*, which is the Latin *r*, became the *Jobaritæ* of Ptolomy.

The name of *Sheba* is found in *Shebam*, a strong castle on the mountains, to the west of Hadramaut, and perhaps still better in the town of *Saba*, or rather *Sheba-mareb*, that is to say, the *capital of Sheba*, the word *marèb* bearing that signification in Arabian.

Havilah presents the greatest difficulties, because this name has left no trace, and because a passage of Genesis attributes to this place contradictory conditions.

This book says (ch. xi. ver. 10 and 11): "And the river (of the garden of Eden) was parted, and became into four heads, the name of the first is *Pison*: that is it which compasseth the whole land of *Havilah* where there is gold: and the gold of that land is good: there is Bdellium and the onyx-stone."

We have already seen a first country of Havilah, belonging to the division of Kush, reclaim its situation in a desert where there is no known river; this second Havilah, appertaining to the Joktanids, confines us within their limits, consequently we must find in the Arabian peninsula, a river watering a coun-

* *Specimen Historiæ Arabum.*

try which produced gold, bdellium, and the onyx stone.

The Greeks* point out a first little river descending from mount Laemus, south-east of Mekka, crossing a country rich in springs, in verdure, and moreover, rolling gold-dust: there dwelt the Alilæi and Gassandi Arabs, in whose country native gold was found in abundance; beyond, on the borders of the desert, dwelt the *Debæ*, rich in gold-dust, whence they derived their name: all these nations, without arts, could make no use of their gold, and they lavished it on foreign navigators, for goods of little value.

If the word *Alilæi* be admitted to be a corruption of *Havilah*, which for the Greeks was very possible, many difficulties would be removed; but we should still be in the land of Kush; besides, the onyx-stone is not to be found there, much less the *bdellium*, generally thought to be the *pearl*.

This last condition confines our search to the Persian Gulf: there we find two rivers; one in the country of Jemama, discharging itself opposite the islands of Barhain where the great bank of pearls ends; the other, called *Fulg* by the Arabs, on the same coast of the Persian Gulf, falling into the sea at the other extremity of the same bank, on the frontier of the country of Oman: the traveller Niebuhr asserts, that the onyx is not rare in these countries; here are several conditions fulfilled; but no name is found that recalls Havilah; and because the account in Genesis is founded on mythology, perhaps the idea of a river connected with that name is ideal.

We have still another country to discover; it is *Ophir*, which, hitherto, has been the philosopher's

* *Agathirdes de mari Rubro*, page 59; *Artemidorus in Strabone*, Lib. XVI, *Diodor. Sicul.*, Lib. III. § 45.

stone of geographers; they have successively looked out for it in India, Ceylon, and Sumatra; in Africa, at Sofala; and, finally, even in Spain, where they pretend that Tartessus stands for the town of Tarsis. Each of these hypotheses overturns the other, by reasons of plausibility and authority; but all err against one essential condition, which sufficient attention has not been paid to; this condition is, that a methodical order of positions and limits, having been observed in all his nomenclature by the author of the tenth chapter, this order cannot be here violated; in the present instance, the country of Ophir being assigned to the division of Joktan, there is no looking for it out of the Arabian peninsula, to which that division is confined.

A recent hypothesis is better calculated, placing Ophir in the mountains of Jemen, twelve or fifteen leagues north-east of Lohia, in a place called Doffir;* but it remains doubtful if this position, bordering on the Kushite Sabeans, could belong to the Joktanids; besides, the addition of so strong a consonant as *D*, changing Ophir into Doffir, is an alteration of which the Arabian idiom offers no example: finally, it is inconceivable how Solomon's ships could spend in a voyage of at most four hundred leagues (windings included) so long a time as that mentioned in the text, when it says that those ships departed *every third year* for Ophir, that is, they were one year going, and another coming back, and yet they performed no more than four hundred leagues in a year.

After having reflected on this subject, it appears to us that a greater number of historical and geographical probabilities unite to place Ophir on the Arabian coast, at the entrance of the Persian Gulf; let us

* Recherches sur la Géographie des Anciens, par M. Gosselin, in 4to, tome 1, page 124.

begin by laying down the text, which should be our surest guide.

"And king Solomon made a navy of ships in Ezion-gaber, which is beside Eloth, on the shore of the Red-sea, and Hiram, king of Tyre, sent him shipmen that had knowledge of the sea, to guide his ships; and they came to Ophir, and fetched from thence a great deal of gold. (*Kings* i. ch. ix. ver. 26.)

"And when the queen of Sheba heard of the fame of Solomon, she came to see him. (*Ibid.* ch. x. ver. 1.)

"And she gave the king a prodigious quantity of gold, and of spices very great store, and precious stones. (Ver. 10.)

"And the navy also of Hiram that brought gold from Ophir, brought in great plenty of *almug*-trees (supposed to be the sandal-wood) and precious stones. (Ver. 11.)

"And Solomon received a great deal of gold from the kings of Arabia. (Ver. 15.)

"For the king had at sea a navy of Tharshish, with the navy of Hiram; once in three years came the navy of Tharshish bringing gold and silver, ivory, and apes, and peacocks. (Ver. 22.)

"Jehoshaphat made ships of Tharshish, to go to Ophir for gold, but they went not; for the ships were broken at Ezion-gaber." (Ch. xxii. ver. 49.)

Let us examine attentively the circumstances, and even the words of this narrative: First, "Ships set sail from Ezion-gaber; they go to Ophir; they bring back a deal of gold, and Solomon receives much gold from the kings of Arabia."

Is not Ophir here a synonimous term for Arabia?

Second. "And when the queen of Sheba heard of the fame of Solomon, she came to see him."

This princess could not have come upon a simple

report; she must have questioned Solomon's own people; she must have sent for them; which she could not do unless they anchored in one of her harbours. The ports of Tehama were not hers, but belonged to the Kushites. The nearest port to her residence, and the most likely to be hers, was that afterwards called by the Greeks *Arabia Felix*, now adays *Hargiah*, at the mouth of the river Sanaa. This port was said by the Greeks to be the market where the merchandize of the Red-sea, of the Persian gulf, and of India, met, before a direct navigation was established between Egypt and India.

According to Arabian monuments, the queen of Saba, named *Balgis*, dwelt at *Mareb*, that is to say, the *capital* of the country of *Saba*. Hadramant was dependent on her; it is the country of spices. The apes she sent with them, are called in Hebrew *gouphim*, having some analogy to *kapi*, made use of in Malabar, and derived from the sanscrit *Kabhi:* the peacocks, called in Hebrew *toukim*, are still called in Malabar *tougui.** These are Indian productions: as is also ivory; but Abyssinia and Africa might also produce them. If the *almug* wood, with which Solomon made musical instruments, be, as it is supposed, the sandal wood (so rare, says the text, that it was never seen since,) it is a new proof of an Indian trade. In our opinion, the Tyrians, who were Solomon's pilots, and to whom this trade particularly belonged, did not confine themselves to the port of *Arabia Felix;* they coasted along the shore of Arabia to the present country of *Muskat:* there we find, near Cape Ras-el-had, an ancient city, written *Sour*, with the same letters as Tyre: all this country, as far as the Persian Strait, is represented to us by Niebuhr, as a country abounding

* Memoir of M. Tychsen, *de commerciis et navigatione Hebræorum*, page 165

in all productions, and meriting the name of *happy* and *rich*: there were the towns or countries of Sheba, Raamah, and Daden, "the inhabitants of which," says Ezekiel, "were the partners or merchants of the Tyrians, and furnished them with ivory, spices and gold." (ch. xxvii.) On this coast there still remains a town of *Daba*, which name signifies *gold*; and it is proved by a number of passages from the ancients, collected by Bochart, in his sacred geography (Lib. II. ch. xxvii.) that this country was formerly as rich in gold as Peru and Mexico are at the present day.

Eupolemus,* who was well acquainted with the history of the Jews, says, that David sent ships to work the gold mines of an island called *Ourphe*, situated in the Erythrean sea, which is the name of the Arabic ocean as far as the Persian gulf.

Here *Ourphe* seems to be only an alteration of Ophir, an alteration the more probable, as the same text makes the ships set sail from the port of *Achana* instead of Eloth: but did not Eupolemus mean a celebrated island in those regions, called by Strabo *Tyrina* (Tyrian isle), "where was to be seen, under wild palm-trees, the tomb of king *Erythras* (that is, of the *red king*) who was said to have given his name to the Arabic ocean, because he was drowned in it? We have here a Phenician tale, the true meaning of which is, that the *burning* and *red sun*, which every evening was drowned in the ocean, was worshipped by the navigators who passed there, and who, in gratitude for a prosperous voyage, raised up a monument of the same description as that of Osiris, *king*, *sun*, as well as Erythras. By representing this tomb as a *considerable* pyramidal *tumulus*, Strabo leads us to conjecture another motive of utility, that of raising on this flat coast a point of direction for mariners.

* Eusebius *Præpar. Evang.* Lib. ix. ch. xxx.

Advancing in the Persian gulf, we find on the Arabian coast, a river called *Falg*, the course of which conducts us to an ancient city in ruins, called *Ophor*,* which, from the insignificance of the second vowel, materially represents the word we are looking for, and shows it in a proper situation: it is true this situation is not insular, according to Eupolemus; but it is to be remarked, that in all the Arabian dialects, including the Hebrew, the same word signifies Island and Peninsula. But the point of Oman, where we find Ophir, is a real peninsula, especially on account of the rivers that cut its basis; as to the proper situation of the present town, it must have been changed, as this coast has considerably gained upon the sea, and thereby deprived the port and town of Ophir of its activity and renown.

At the mouth of the river, which flows by the ruins of Ophir, commences the great bank of pearls, the very ancient centre of a rich trade; at the extremity of this bank are found two other islands, formerly called *Tyr* and *Arad*, and which, as Strabo says, (*Lib.* xvi.) had Phenician temples: their inhabitants pretended that those of Tyr and Arad in the Mediterranean were descended from them; but if we consider that they were only poor fishermen on a barren coast, we must conclude that the true stock of population was on the fertile shores of Phenicia, and that this account is only an inversion, which nevertheless indicates a trade and intercourse with the Tyrians, of which a sufficient number of proofs have been collected.

It may be objected that the circuit of Arabia is too considerable for the naval science of that ancient people; we answer, that the real degree of that science

* M. Sweetzen, in Baron Zach's correspondence, writes exactly *Ophir*, and expresses the same opinion of its identity.

was never well ascertained, not even by the Greeks, who came at too late a period: besides, analysis seems to prove, that this circuit did not really surpass the means of the ancients; their geographers agree in telling us that a common day's navigation amounted to fourteen or fifteen of our marine leagues, that is, to three-fourths of a degree.* The length of the Red sea is about 320 leagues: suppose 400, on account of the capes and bays, which the ancients doubled; the distance from the strait of Babel-mandel to cape Raz-el-had, is upwards of 360; suppose 430, we shall have 830; add 120 to the Persian gulf, and 50 to the river Falg; for these two branches allow 200; the whole will make up 1030 leagues; suppose in round numbers 1050.

The ships had a hundred and fifty days, that is, five months very good wind to perform this voyage: in fact, at the end of May the north-west monsoon commences, and lasts until the end of October. One thousand and fifty leagues, divided by 150 days, give only seven leagues a day: navigators might therefore spend seventy-five days, or half the time, in port; the south-east monsoon, with which they might return, begins in November and ends in April; but they could not take advantage of it, for want of time to settle their business: only, they might employ the variable winds of the concluding month, to get clear of the Persian gulf, to coast along the shore of Maskat; and their return to the port of Ezion-gaber could be effected toward the middle of January of the *second* year from their departure; then a new expedition could get

* It is the amount of the five hundred and forty stades alledged by Herodotus, Lib. II. § 106, of the same kind as those of which they reckoned sixteen hundred and twenty between Heliopolis and the sea: Scylax, who counts a day and a half's sailing between Corsica and Italy, gives us the same measure, as there are twenty-three leagues.

ready to sail at the end of *May*, commencing the *third* year.

Will it be said that the Tyrians carried on the trade of the Persian gulf by means still employed at this day, to wit, by the caravans of Arabs crossing the desert, either to the Euphrates, or directly to the gulf. It is true that several passages of the Psalms of David, of the prophets, and above all of Ezekiel, tend to prove that the Tyrians did thus employ the Bedouins, at all times devoted to him who hired them; but the way of the desert was exposed to almost as many difficulties as that by sea, because the Tyrians were obliged to pass through the countries, often hostile, of the Jews, the Syrians of Damascus, and especially to follow the Babylonian frontier, whose kings were their inveterate enemies: the reason of this hatred, as well as of that of the Ninevites, their predecessors, can even be accounted for favourably to our hypothesis, by saying that, jealous of the riches which the Phenicians derived from their Indian trade, by the Persian gulf, they first impeded the passage through the desert; afterwards, when Tyrian industry had discovered a passage by the Red Sea and round Arabia, they attacked it in its very centre, to extirpate such a deviation of the Indian trade, and bring it back to its ancient and natural channel, the course of the Tigris and Euphrates, where it was the true cause of the successive splendor of Nineveh, of Babylon, and of Palmyra.

Opposed to this opinion are several Greek writers, who "deny that any one ever sailed beyond the incense country before Alexander's time;" these are Eratosthenes's words in Strabo (*Lib.* xvi. *page* 769:) but Herodotus's testimony is of more weight, when, upon the authority of the learned men of Egypt and Persia, whom he consulted, he relates: "That about forty years before his time, king Darius Hystaspes

was curious to know the course of the Indus; that for that purpose he trusted ships to *men sure and true*, among others, to Scylax of Kariander, which ships, after sailing down the Indus from the town of Kaspatyre, crossed the ocean, towards the west, and thirty months after arrived in the gulf of Heropolis in Egypt.*

How could Eratosthenes and other ancients overlook this fact? We answer with learned critics: FIRST, Because the ancients, in general, disdained the pretended tales of Herodotus, and we add, SECONDLY, Because they were influenced by a prejudice, formally avowed by Arrian: this author, speaking of Alexander's fruitless efforts to get his ships out of the Persian gulf, tells us in substance: "It was generally believed in Babylon, that the Persian and Arabian gulfs having their entrances in the ocean, there should exist a free passage by sea, between Babylon and Egypt; but nobody had as yet succeeded in doubling the southern capes of Arabia: this enterprize was deemed impossible, on account of the *excessive heat*, which in these latitudes renders the land uninhabitable. Arrian adds: if the external coast of the Persian gulf had been navigable, or if it had been conceived possible to approach it, I doubt not but Alexander's extreme curiosity would have succeeded in getting the country explored either by sea or land.†

The *excessive heat rendering the land uninhabitable*; it is this prejudice which led almost all the ancients astray, and Herodotus himself was not exempt

* Herodotus, Lib. IV. § 44: this Scylax is himself the author of the Periple, which bears his name, as has been proved by Saint Croix.

† Arrian, *rerum Indicarum*, ch. xliii; and *de expeditione Alexandri*, Lib. VII. ch xx. it is astonishing that Arrian, a man of talent, did not see that the pretended impossibility alledged of clearing the Persian Gulf, was owing to the same discouraging motives which, on the banks of the Indus, prevented the conqueror from pushing any further military expeditions, of which his army was completely weary.

from it; with this difference, honorable to his character, that he had not the presumption of subjecting facts to his theory; but, on the contrary, that he had on many occasions the candor to say: "This is what I have been told: it does not appear to me credible; but possibly others may believe it." We shall soon see that this good faith directed him better than his censurers.

To return to our question, we say that the *belief* entertained at Babylon of the possibility of sailing round Arabia, proceeded from some confused or disguised traditions of ancient navigations, the re-collection of them must have been effaced, even among the Orientalists, because the perpetual wars from Salmanasar down to Nebuchadnezzar, after long distracting, ended by destroying the Tyrians and Idumeans, the agents in these navigations, and plunged in trouble and ignorance succeeding generations: it is still more probable that the Greeks of Alexandria, who came two centuries and a half after Tyre, had been destroyed by Nebuchadnezzar, and afterwards by Kyrus and his successors, should be ignorant of facts, which of themselves had nothing extraordinary in them; especially when we see these same Greeks little and ill informed of the whole history of the Ninevite and Babylonian kings, under whom these events occurred.

But in fine, it will be objected, how could this little Tyrian nation, separated from the Red sea by an extent of ninety leagues (of 2500 toises) occupied by four or five nations often at war, keep up the necessary communications for its trade; and, above all, how could it compose and maintain a marine establishment, subject to many casualties, that is to say, procure the metals, hemp, timber, &c., when it is known that the shores of the Mediterranean are so destitute of these articles, that according to Strabo, Diodorus, and Pliny,

"the natives carried on navigation only by means of large baskets, woven with reeds or leaves of palm-trees, covered over with skins or leather, sewed together and tarred."

Undoubtedly these are difficulties, but an attentive examination of the facts will clear them up.

First, as to the communications, what took place between Hiram and Solomon, shews what must have been done before and after those princes: it is evident that the Tyrians made at one time with the Philistines, at another with the kings of Idumea, treaties similar to those between David and Solomon, accidentally masters of the country.

As to the material carriage of the goods, it might have been effected entirely by land, in case of alliance with the Jews and Philistines; but in other cases, it must have taken place by means more suitable to the economical spirit of a commercial nation.

The people of Tyre being, as is well known, masters of the sea of Syria, must have made use of that advantage, to procure a market at as small a distance as possible from the Red sea. Among several, the coast of Gaza furnished one eminently convenient in a place called *El-arish*, which, situated on a desert coast, far from the jealous view of all governments, had the two-fold merit of safety and secrecy; add to which, a torrent of fresh water (called the *torrent of Egypt*), only temporary, it is true, and some blackish springs shaded with palm-trees. This haven, still serviceable, must have been better formerly, when the continual drifting of the sands had not yet encumbered it; its distance from the port of Ezion-gaber is about forty-five common leagues, that is, five or six days journey for a caravan. The intervening very barren desert can be crossed only with the consent of the Arabs, who frequent it; it was easy for a rich nation to take

into pay famished Bedouins; their camels transported all that the Tyrians wished to disembark; accidental discussions with the Idumeans, the natural masters of Ezion-gaber, must have arisen from motives of interest and of toll; they must have suggested the idea of seeking elsewhere a more independent establishment; the coast on the west of Mount Sinai, offered some; the Phenicians took advantage of them, as is expressly avowed by the Greek historians, who mention, as belonging to them, a town near Elim, and a port which, among the Arabs, still preserves the name of *El-Tor*, a word identical with *Sour* and *Tyre*. This place, favoured with good sweet water, and dates of the palm-tree, must have peculiarly attracted the Tyrians, who, under shelter of their ships, could set at defiance their capricious Arabian hosts.

But how could vessels be constructed there? We answer that the Tyrians did then what is still done at this day, what history tells us was always done: they got constructed on the Mediterranean all the rigging, and even hulks of their ships, and transported them on camel's backs, from one shore to the other; it is thus that the Turks kept up a fleet at Sucz,* since Selim's time; that Soliman, in 1538, sent there an entire navy of seventy-six sail, built at Constantinople, and on the coast of Cilicia; it is thus Œlius-Gallus, under the reign of Augustus, conveyed there another fleet of eighty galleys of two and three benches of rowers, &c.

But of what kind were these Tyrian ships? This we learn fully from Ezekiel, in his interesting twenty-seventh chapter, where he says: "O Tyre! thy builders have made all thy ship-boards of firtrees of

* *See* Thevenot, Voyage, Lib. II. ch xxiv. Niebuhr, Voyage, Vol. I. page 172; and Volney, Travels in Syria. Vol. I. all eye-witnesses of these transportations.

Sener: they have taken cedars from Lebanon to make *masts* for thee; of the oaks of Bashan have they made *thine oars;* the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim; fine linen with broidered work from Egypt was that which thou spreadest forth to be *thy sail;* blue and purple, from the isles of Elishah, was that which covered them: thou hast said, I am of perfect beauty."

We see, in this text, that the ships of Tyre had *sails* and *oars*, that is, were of the same description as the galleys employed from time immemorial on the Mediterranean; consequently this sail was the triangular one, called *Latin sail*, which has the great merit of going nearest to the wind.

The text does not say if these ships were *decked;* but this attribute of galleys requisite in a heavy sea, is a necessary consequence.

Now whence comes, in the text of the Book of Kings, the expression, *ships of Tarshish*, constructed by Solomon and by Jehoshapat? commentators have been to the world's end to find out its meaning: it seems to us near at hand, and elucidated by a state of things still existing at this day.

In fact, we see that in naval constructions, every nation, and formerly every maritime town, either from calculation or routine, gave and still give particular forms to their ships, from whence they acquire distinct names. Thus we distinguish the Dutch ships, by their broad bottoms, and flat keels; the English ships, by their slender flanks, and more cutting keels; the ships of Venice and Genoa (whilst republics), by other particular marks; so that very far off at sea, an experienced eye distinguishes the country and even the dock a ship is from. Now, among the ancients, this must also have been the case, and at that time,

the differences must have been more remarkable, because the people in an habitual state of hostility had less intercourse with each other. The ships of Carthage, of Syracuse, of Athens, of Miletus, must each have had a distinct character; but, of all the ancient cities possessing a marine, and consequently docks for ship-building, one is remarkable for having given its name to a particular mode of construction. This city, called *Tarsus* by the Greeks, the same as our *Tarshish*, of the Hebrews, was situated on the coast of Cilicia, the richest of the Mediterranean in timber for ship-building, and the constant centre of an active navigation carried even to piracy.

"*Tarsus*, says the learned Strabo, (Lib. XIV. p. 673), was founded by the Argians, who, under the conduct of Triptolemus, went in search of Io;" (that is to say, its origin is lost in the fabulous times.) Solinus, a compiler of ancient authors, attributes it to Perseus (ch. xxxviii., another proof of its antiquity): he adds, that it was called the *mother of cities;* "that its inhabitants (the Cilicians), formerly commanded from Lydia as far as Egypt; that they were driven out by the Assyrians," &c.; this agrees perfectly well with the speech of Sennacherib, when he tells Ezekiah "that his fathers have lately conquered the town of Adana (near *Tarsus*):" and with the anecdote of Jonas, who, under the reign of Jeroboam II., about sixty-five years before Sennacherib, fled to *Tarsus*, to *avoid going* to Nineveh: is it not fair to conclude that, at the time, Tarsus was independent of Nineveh? The epitaph of Sardanapalus, which supposes that this prince *built in one day Tarsus and Anchiale*, means only that he *repaired*, and that these two cities were then dependent on the Assyrians. The tenth chapter of Genesis, by calling Tarsis *the child*, that is, *colony* of Ion, deposes in the same sense as the Greeks in

favour of its antiquity. As to its industry, Strabo continues: "The river Kydnus runs through Tarsus, and forms below it a navigable marsh, which was formerly a spacious port, opening into the sea by a narrow neck called *Regma*, that is *rupture*; this city is populous, and ranks as a metropolis; its citizens have so great a passion for the physical and mathematical sciences, that they surpassed in them the schools of Athens, Alexandria, and all the other scientific towns we can mention: and it is worthy of remark, that at Tarsus it is the natives who are learned and studious; but few strangers resort there. These natives, instead of remaining at home, are fond of travelling to acquire or improve their knowledge; and these travellers willingly settle in foreign countries; few return home: this is contrary to the practice of other towns, if we except Alexandria," &c.

With such a moral character, and the advantage of neighbouring forests and metals with which Asia Minor at all times abounded, we have a right to presume that Tarsus had at a very remote period active docks; that by this activity, its constructors having acquired the science resulting from experience, they invented forms of ships better calculated than those of their neighbours, and which were denominated *ships of Tarshish*. Solomon, who is represented as a prince passionately fond of the arts and sciences, wishing to have ships on the Red sea, and forced to build them there, without being guided by any previous routine of his country and nation, Solomon must have preferred constructing them after the most approved, the perfectest model, that of Tarshish; and because these ships must have been transported piecemeal by land, to be again put together at Ezion-gaber, a wild country and destitute of workmen, this able prince got them fabricated or bought ready-made at

the dock of Tarsus, an operation, in such cases always the most economical, and the safest; it is even probable that the Tyrians, whose fertile but very small territory, produced only fruit-trees, adopted, at a very early period, the same system, and bought *ships of Tarshish*. Such is the most natural sense, and such is certainly the origin of the expression *ships of Tarshish*, so badly applied in the other significations given it by commentators.

Some pretend that Tarshish means the *sea*, from its analogy with the Greek word *θαλασση*; but several passages of the Jewish writers refute this explanation: for instance, Jeremiah says: "Silver is brought from Tarshish and gold from Uphaz (ch. x. v. 9.)" Uphaz here is only an alteration from Ophir, caused by the resemblance between the *r* and the *z* of the Chaldaic alphabet: at all events, *Uphaz*, like *Ophir*, being a city, *Tarshish*, which is assimilated with it, must also be one: for it were ridiculous to say: *silver is brought from the sea and gold from Uphaz.*

Ezekiel, in this twenty-seventh chapter, says to the town of Tyre: "The ships of Tarshish were thy merchants."—What could be meant by *the ships of the sea*?

The sense would be equally absurd in the threats of Isaiah (ch. xxiii.), at the time when Salmanasar reduced Tyre to the last extremity (about the year 727).

"Wo to Tyre! howl ships of Tarshish! the house where they came (the port of Tyre), is (or shall be), laid waste.* From the land of Ketim, they had been cut (or transported), for them (the Tyrians).—Be still, ye inhabitants of the isles: what was heard for Egypt (cries of affliction for the conquest by the Ethiopian Sabako), Tyre shall hear (for herself). Pass ye over to Tarshish, howl ye inhabitants of the isles! *O*

* The Hebrew authorizes equally the future and the present.

daughter of Tarshish (Tyre)! pass through thy land as a stream."

In all this passage, if, instead of *Tarshish*, the word *sea* be substituted, it will have no reasonable meaning: "*Pass ye over to the sea, inhabitants of the isle*," &c. On the contrary, Tarshish every where answers to the town of *Tarsus:* and this correspondence is further confirmed by its connection; first, with the country of *Chittim*, by which the Hebrews meant Cyprus and the coast of Cilicia; secondly, with the *isles*, by which they also meant Rhodes and the Archipelago.—Observe that Isaiah here calls Tyre *daughter of Tarshish* (deriving thence her power), as elsewhere he calls her *daughter of Zidon* (deriving thence her origin).

He further says (ch. xi. ver. 16): "The Lord shall be exalted upon every one that is proud, upon every one that is lifted up, upon the ships of Tarshish, and upon all "that is beautiful to the sight."

Does not this comparison of the *ships of Tarshish*, with all *that is beautiful*, shew that the ships of that town were for those times, and especially for the Hebrews, ignorant mountaineers, astonishing works of art, meriting a particular denomination: this same comparison of beauty is found in Ezekiel, when in his 27th chapter, after describing the ships of Tarshish, he makes Tyre say: "I am of *perfect beauty*."

But commentators further object, that it is said in the book of Paralipomena,* the king's ships went to *Tarshish*, and Jehoshaphat made the ships in Eziongaber to go to Tarshish.

This difficulty appeared insurmountable to those who attributed a holy infallibility to the Hebrew writings; but every unprejudiced reader, who recollects the chronological errors in which we have detected, and

* Book II ch. ix. ver. 22; ch xx. ver. 36.

shall yet detect, the tardy and negligent author of Paralipomena, every reader who remarks that on this occasion, as on many others, he drew his information solely from the Book of Kings, which he here only literally copies, with the exception of the word went,* will conclude that he was deceived by the expression *ships of Tarshish*, and that according to the error of his age, imagining they were sent to that country, he of himself inserted the word *went:* such is the sole foundation on which the hypothesis rests, which makes Solomon's and consequently the Tyrian ships to go *habitually* round Africa, to arrive at *Tartessus*, supposed to be Tarsis; a voyage so far beyond the conception of the ancients, that Herodotus himself, who, upon the authority of the Egyptian priests, mentions an *extraordinary instance* of it, seems to doubt the truth of it, and it was considered by all the ancients as fabulous.†

And also the word *Alnogim*, which he changes into *Algomim*, as he made *Argoun* of Argmoun in Ezekiel. ch. xxvii. Another instance of alteration and error in Paralipomena, is the country of *Parvaim* or *Pherouim*, the gold of which it praises. Some paraphrasers were bold enough to suppose it Peru; we only see in it an alteration of the word *Supherouim*, the initial *s* of which disappeared, and which means one of the nations cited by Sennacherib, and known to the Greeks by the name of *Supires* or *Saspires*, in the vicinity of Colchis, and abounding in native gold picked up in the torrents.

† Learned moderns are of the same opinion. While we do justice to their talents, we must differ from them, because their principal arguments are fundamentally defective: "The Phenicians," says Herodotus, "having sailed in the south sea, when autumn came, landed on that part of Africa where they then were, and sowed wheat there. They waited until harvest, and after reaping it, put again to sea."

This account is controverted: it is pretended that the Phenicians, not being acquainted with the seasons on the other side of the equator, could not have sown at the proper time: it is even said that the expression sowing in autumn proves them guilty of a falsehood.

It is useless to form conjectures upon what knowledge they might possess: as to the words, *sow in autumn*, they were not employed by the Phenicians, but by Herodotus, who, writing 150 years after them upon the authority of priests, and who having no idea of what took place at the other side of the line, supposed the same physical and rural order

The voyage we allude to is that of certain Phenicians, who, in the time of Nechos, king of Egypt, sailed from the bottom of the Red sea, and who, after two years navigation, doubled in the third the pillars of Hercules (straits of Gibraltar), and returned to Egypt (*Herodotus*, Lib. iv). This third year has greatly contributed to the error, by a false resemblance with the verse, which says, that the *ships* of Solomon *went* every *third* year. Recently it has been endeavoured to substitute for this hypothesis that of the traveller Bruce, who pretended he had found a country of *Tarshish*, in Abyssinia; but all those who were acquainted with Bruce, or who read attentively his work, know that this author's systématical and presumptuous

there as on this side: he even pretends it was wheat they sowed, and he did so, owing to his European prejudices, as if there was no living without wheat, whereas among the Asiatics, such as the Egyptians and Syrians, it forms only an inconsiderable part of their nourishment: we can venture to assert, that navigators capable of planning such an enterprize, would prefer any other kind of grain requiring the shortest time to ripen, such as lentils, pease, kidney beans, doura, maize and barley, which require to remain only two or three months in ground, and upon the propriety of sowing, which the Phenicians must have acquired some preliminary knowledge in their preceding voyages on the coasts of Ethiopia and Arabia.

"On their return to Egypt, they reported that while sailing round Lybia, they had the sun on their right. This fact," adds Herodotus, "appears to me incredible: perhaps others may think differently."

This circumstance is looked on as a proof of falsehood, because, it is pretended, the Phenicians being obliged to steer by the stars of either pole, could only have the sun in their face or backs, and to have it on their right, they must have taken the west as their point of direction, which cannot be admitted. We think, on the contrary, we find here a proof of veracity the more convincing, as Herodotus gives no credit to it. This author, like all the Greeks, imagined there was no crossing the line on account of its supposed excessive heat; he, therefore, presumed that the Phenicians had gone round Africa without passing the equator; that if so, sailing towards the west, they must always have had the sun on their left; but since the Phenicians did cross the equator, when they arrived at the Cape of Good Hope, forced by the direction of the coast to *steer south and* for several weeks, they really had the sun on their right, and all these circumstances, combined with the necessary time which they spent, appear to us to put their navigation out of all question

assertions, must not be admitted without positive proof. Let us conclude this article by a final observation.

According to ancient Arabian monuments, collected and cited in the ninth and tenth centuries of our era, by the Mussulmen, there existed other versions, other traditions than those of Genesis concerning Arabian origins. The most learned of their historians, Mascoudi,* declares, from respectable authority, "that the most ancient people of the peninsula were four tribes, called Aad, Tamoud, Tasm, and Djodai (or Djedis).

"Aad inhabited Hadramaut.

"Tamoud inhabited Hedjaz and the sea-coast of Habash (Tehama).

"Tasm inhabited Ahouaz and southern Persia.

"Lastly, Djodai inhabited the country of Hou, which is Jemâma.

"Now these Arabs, adds he, subdued Iraq, (Babylonia), and settled there."

Here is a remarkable analogy to Genesis: the country of Hedjag or *Tehama*, *Iraq* and the south of Persia, are the same countries attributed by the Jewish book to the black nations, come from Kush, either immediately, or mediately through Nimrod; these first Arabs are therefore the Kushites of Genesis (black Arabs), and this conclusion is supported by an Arabian monument, which, speaking of the well of Mouttala, in the country of the Midianites, as one of the wonders of the world, remarks that the Midianites were descended from the two tribes Aad and Tomoud (*see Notice the Manuscrits Orientaux tom.* ii.) Now, we know from the Hebrews that the Midianites, one

* Notice des Manuscrits Orientaux, Tom. I. extract from the Moroudj-el-Dahab, page 28.

of whose women Moses had married, were *Kushites, Ethiopians.*

These first Arabs were attacked and finally driven out by another race pretending to be descended from Shem, and allied to the Assyrians and Chaldeans: whereupon the historian Hamza observes, that there was another manner of relating the history of these tribes, when he says:—

"Such is the account given by the *Jamanais* of their origin; but I have read in authors, who follow the authority of *Ebn-Abbas*, that the true Arabs, to the number of ten nations, reckoned their years from *Aram*, and that these ten nations or families were *Aad, Tamoud, Tasm, Djedis, Amaleq. Obil, Amim, Ouabsar, Djasem*, and *Qahtan*: these families, comprised under the name of *Arman*, were already partly extinct, when the last blow was given them by *Ardouan*, king (of the Persian dynasty) of the *Ashganians*. Until then these Arabs reckoned their years beginning with *Aram*. Finally, they were entirely destroyed by Ardeshir Babekan (about 230 of our era and following years.)"

It is to be regretted, that the Arabs have not given us the epoch of this *Aram*. However, to discuss this account, we should enter into too many details. The principal conclusion to be drawn from it is, that the Arabs having had various opinions concerning their antiquities, the version adopted by Hilkiah has no right to be preferred on its own authority, and without any discussion, especially when in the ninth, tenth, and eleventh centuries, there still existed in the east, several works of Persian and Chaldean origin, the first composition of which might be as ancient as the monuments consulted by Hilkiah. The most probable result that seems to be indicated by all these accounts, is, that in fact, at a remote period,

Arabia had two races of inhabitants, one having their skin and eyes black with long hair, that is to say, true Ethiopians, like their neighbours of Axoum and Meroe:* the others, more like the Assyrians, from whose country they might originally have come; both speaking a language identical in its principles and rules of grammar and construction. This circumstance shews that they came originally from the same stock, one branch of which settled in the south, received the impression of the African sun; the other having taken a more northerly direction, acquired a constitution better adapted to the climate: ascending higher, did this first stock proceed from Abyssinia, Arabia, or Assyria? This is a problem we shall not attempt to resolve: only we shall say, that if, according to the observation of the ancients, the Arabian Peninsula, and particularly its great desert, was never conquered, its inhabitants cannot be the produce of a sudden invasion of foreigners who would have found there neither subsistence nor plunder; while those same inhabitants, inured to a military life by the severity of their climate, by the daily necessity of suffering thirst and hunger, by being obliged to change every day their lodging and encampment, had continually motives, and from time to time, means of invading the rich countries of their neighbours, by incursions similar to those of grasshoppers: and when on the other hand these same ancients assure us that all the nations extending from the Euxine to the sources of the Nile, from Persia to the Mediterranean, presented a common fund of physical constitution, of laws, manners, and especially language, we have a right to conclude, that at times unknown to history, such incursions did take place when

* If it be true that the Phenicians came originally from *Tehama* they must be of this race, and that is indicated by the relations ip between Kanaan and *Kush*.

men of talent, like Mahomet and Moses, were enabled to unite the various Arab tribes under one and the same standard, by directing their passions and jealousies to a single object. For this reason, Abyssinia or Ethiopia, a country most abundant and fruitful, must have been invaded by Arabs, who dispossessed the woolly-headed negroes, before these Arabian emigrants, by a subsequent return, and when they were become numerous and powerful, had directed back again their efforts against the mother-country;* but these are merely rational conjectures, and we can produce in their support no positive facts founded on monuments.

RECAPITULATION.

Now, if we recapitulate the results just obtained, we conceive we have established the truth of the following propositions:

First, that the book called Genesis is essentially distinct from the four others that follow it;

Secondly, that the analysis of its several parts proves it to be, not a national book of the Jews, but a Chaldean monument, revised and arranged by the high-priest Hilkiah, so as to produce a premeditated effect, political as well as religious.†

* The word Ethiopia is unknown to the Arabs, who in its stead employed the word *Habash*, from which European form Abyssinian, Abyssinia; but this word *Habash* has precisely the same meaning as the word *Arab*; for they both signify *mixture of different races*. In Hebrew *Arab* signifies *turba mixta*, in Arabian *Habash* is also *turba mixta*. See the Dictionaries.

† It is certain that at the time Hilkiah wrote, 620 years before our era, the sacred books of the Indians, called *Pouranas*, were known to the Assyrians, who had a commercial intercourse with Syria. Now it is

THIRDLY, that the pretended genealogy, mentioned in the tenth chapter, is in reality but a nomenclature of the nations, known to the Hebrews at that time, and that it forms a *geographical* system in the style, and according to the genius of the Orientalists;

FOURTHLY, that the pretended antediluvian and post diluvian chronology, so improbable, and even so absurd, is not, until the time of Moses, any thing more than an allegorical fiction of ancient astrologers, whose enigmatical language, like that of the modern alchymists, first led into error the superstitious vulgar, and afterwards, in process of time, the learned themselves, who had lost the key of the enigmas and secret doctrine;

FIFTHLY, the true chronology did not, and could not commence before the true history of the Jewish tribe, that is, the period when their legislator Moses united them into one national body;

SIXTHLY, that nevertheless even at this period, no regular calculation can be discerned in the Hebrew books; that it is not until the pontificate of Eli, twelve centuries before our era, that one begins to

truly remarkable that the conditions requisite for the composition of a Pourana, are exactly observed in the Pentateuch. "The learned Brahmins (says Sir W. Jones, in the sixth volume of his works in 4to. page 445, pretend that five conditions are requisite to constitute a real *Pourana*.

"FIRST, To treat of the creation of matter in general.

"SECONDLY, Of the creation or production of secondary material and spiritual beings.

"THIRDLY, To give a chronological abridgment of the great periods of time.

"FOURTHLY, A genealogical abridgment of the principal families that reigned over the country.

"FIFTHLY, Lastly, the history of some great men in particular."

Is not this precisely a summary of Genesis, and the other four books; and is it not probable that the high-priest was guided and encouraged in his work by accredited models, and by the success of every book of the kind?

find a continued chain of dates and facts, meriting the name of *Annals;*

SEVENTHLY, finally, that these annals were drawn up with such negligence, and transcribed with such inaccuracy, that all the art of criticism is requisite to re-establish them in some satisfactory order.

From all these propositions, it follows evidently that the books of the Jewish people have no right to regulate the annals of other nations, or to be our sole guides in remote antiquity; that their only merit is to furnish means of information, subject to the same inconveniences, liable to the same rules of criticism as those of other nations; that their system has been hitherto wrongfully made the regulator of all others; and that it is in consequence of this erroneous principle that writers have fallen into inextricable difficulties, by striving at one time to make ancient events descend to later dates, at other times by lengthening out more recent events to remoter periods: this kind of confusion, which is particularly observable in the history of the empires of Nineveh and Babylon, is with us a motive for examining it anew, and offering additional proofs of the excellence of our method.

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